An ouerlight, and deliberacion vpon the holy Prophete Jonas: made, and vttered before the kynges maiestie, and his moost honorable councell, by Jhon Hoper in lent last past. Comprehended in seuē Sermons.

Anno. M D.L.

Excepte ye repente, ye shall al perysshe.

Luke. xiii.

Cum priuilegio ad imprimendum solum.

MVSEVM
BRITAN
NICVM

¶ To the moost puis-saunt Prince, and our most redoubted Soueraign Lord, Edward the syxt, by ꝑ grace of God, Kyng of England, Fraunce, and Ireland, defender of the fayth, & in earth next, and immediately vnder God, of the Churches of England, and Ireland the supreme head. And also vnto the moste wyse, godly, and most honorable Lordes of his highnes priuie counsel, his most humble, louing, and obedient subiecte Jhon Hoper, electe and sworne Byshoppe of Glocester, wysheth al grace and peace from God, wyth long, and the same moste godlye & prosperous raigne ouer vs, in all honoure, healthe, and perpetual felicitie.

AMong al other moste noble and famous dedes of kinges, and Princes, none is more godlye, commendable, nor profytable to

the cõmon wealth, then to promote, and set forthe vnto their subiectes the pure, and sincere religion of the eternal God, kyng of al kynges, and Lord of al Lordes. Then shal iustice, peace, and concord raygne, the doore of Idololatrie be shut vp, bi the whych che hath entred all euyl, and kynges and kyngdomes fallen into ieopardye, as the writinges of ỹ Prophets do testifie. But the more thys noble fact is glorious, godly, and princely, the more difficile & hard it is. For the enemy of God & of al mankynd, the Deuyll, customablye is wont to deceiue the princes of ỹ world, so that eyther they vtterly neglect the religion of the true God as a thynge folyshe, and of no estimacion, eyther prouoke thẽ cruelly to persecute it. If he cã bryng neither ỹ one, neither the other of these to pas: he wyll do the beste he can to preserue a myxte, and myngled religion, that shall neither playnly be agaynst, nor wholye with hym: And so vse the matter, that partly goddes truth shall take place, partly the superstitious inuẽcion of man. The whych myngled

and

and myxed religion is so muche the more daungerous, as it is accompted for pure and good. Therfore it is earnestlye forbidden by God, as the examples of the scripture declareth. Jehu the kynge of the Israelites when he had remoued all grosse and sensible Idololatrye: and with the swerde had taken away all the Idololatricall priestes. iii. Reg. x, is reproued of God, neuertheles because he walked not in the lawe of God with all his herte, and lefte not the wayes of Jeroboam. And agaīste these minglers and patchers of Religion speaketh Elias the Prophet, iii. Reg. xviii. Howe longe sayth he wyl ye halt on both sides. If ỳ Lord be God, folow hym, if Baal, go ye after hym. Euen so we may iustly say: If ỳ priesthod & ministery of Christe with his notes and markes be true, holy, & absolutely perfect, receiue it: in case it be not, folow ỳ pope. Christ can not abide to haue the leuē of the phariſes myngled with hys swete doctrine. He wold haue vs eyther hote, or cold, the luke warme he vometh vp: and not without a cause.

For he accuseth God of ignorance and folishenes, that endeuoreth to adorne and beutifye his doctrine and decrees with humaine cogitacions. What kynge or prince of the world wold suffer hys statutes, lawes, and testament to be cut of, and set ou at euery mans libertie and pleasure? Shulde not the same glory, maiesty, and honour be geue vnto the lawes and testament of Christ, that is sealed wyth hys precious bloude? The worde of God wherwyth he gouerneth and ruleth his church, is a septer of yron. Psal. ii. and not a rod of wylowe to be bowed wyth euerye mans finger, either a rede to be broken at mans wyll: no, neither a pece of lether to be stretched and reached out wyth any mans teth.

These thynges be spoken of me most gracious and vertuous kyng, to commende youre maiestyes and your moste honorable councels doinges that seke the glorye of God and the restitucio of hys holye and Apostolycall churche. The whyche thing, as your highnes & your most honourable and wyse councel, haue

gracyoullye be gon: goddes mercye in the bowels of Chryst Jesu graste you mooste gratiously to persourme. The people of Englande were oppressed wyth the vyolente and cruell tyrannye of Antychryste: darckenes and ignorauncie occupied ỳ mindes all mooste of all menne, so that fewe knew the true way to eternal salvatyon. And yet manye Pryncys and wyselmen delyte and tarye in thys darckenesse, and can not or wyll not bare nor suffer the radiant and shynynge beames of the Gospell, more then the night crow can the beames of the sonne: but the merciful father of heauen shall better their syghte when hys good and mercyfull pleasure is. But the Lorde be praysed your magestye: youre moste honourable and wyse counsel, haue not cared what ỳ greateste parte, but what the better dothe, that the lawe of the hyghe and myghtye God, maye be knowne to your hyghnes people, as did Dauid, Josaphat, Ezechias and Josyas. And in your maiesties so doing, ye bynde not only the true and lyuynge members of Chryste to

geue God thanckes in thys behalfe but also declare your selfe to be the verye fautoure, nource, and helper of the word of God according to the sayinge of Esaye. xlix. Perseuer gracyous kynge in thys quarrel & daungerous enterpryce. Youre hyghnes shall not neade to feare eyther the strength or cautelles of your enemyes for there is no witte, wisdome, nor counsel against ỳ Lord as Salomō saith pro. xxi. No although they had syluer as the grauell of the sea, and golde as commune as the claye of the stretes. zach. ix. for albe it the horse is prepared for the day of battell, yet the victorye commeth from the Lorde Prouerb. xxi. I am he sayth the Lord that do comfort you, what art thou that feareste mortall manne, eyther the sonne of manne, that shalbe made as haye, canst thou forgot the Lorde thy maker, ỳ streachith forthe the heauens, and laieth the foundacion of the earthe? Esa. li. Let these diabolycall sounders, & speakynges of euel menne, nothyng trouble your highnes, nor your wise

and

and godly counsellours. As long as the kynge is in hys tender age hys counsell shulde do nothinge in matters of religyon. For thole mens lolishenes (rather I shuld sai malice) is condemned by the worde of God that teacheth howe a kynge in hys younge age wyth hys wyse and godlye counsell shoulde abolyshe Idolatrye, and sette forthe the true, & godly religyon of the liuing God. Thus declareth the notable & godlie facte of Iosias that folowed the relygyon of hys father not Ammon the Idolater, but of Dauid, nor declynynge to the right hande, neyther to the left hand. And destroyed not onlie the Images of his father, but also of Ieroboã, & of Solomon. iiii. Reg. xxii. xxiii. This fruit of Iosias holp his godly coũcellers, & vertuous priestes. Euẽ so Ioas beynge but a child was holp by his coũcellers in the lyke procedinges & reformatiõ of religion. Incase ỹ princes, Bishops, & priests had not knowen it to be the cõmaundemẽt of God to haue obeyed these .ii. younge & godlye kynges, they wold not haue consented vnto his procedinges.

But

But we see howe gladde they were to do it. The Princes and counsellours moued no sedicion, the Bishop and the priestes sought not for the defence of their proper doctrine, eyther to myngle theirs with goddes, but were content wyth the sole and onely lawe of God. Ye noble Princes and counsellours, praise be vnto the liuinge God for your great wisdome, and godlye assistaunce in this behalfe. And the Lorde be magnifyed in all the godlye and learned Bishoppes, and others of this Realme that haue, and do put to their helpes and studies to bringe the churche of Christe to her olde, and reuerende perfection agayn. And al other that hynder your maiesties godlye purpose, openly, or secretelye, God wyll douteles reuenge at length.

The godly and vertuouse begynnynges, moste noble Prince, of your father the kynges maiestie, Henry the eyght of a blessed memorie, shall by your hyghnes godlye be ended, in hym that can and wyl do al thinges for Christ his deare sones sake. And a thousande tymes the rather

shal your maiestie restore agayn the true ministerie of ỹ church, incase ye remoue & take away all ỹ monumẽtes, tokens, & leauinges of papistry. For as longe as anye of them remayne, there remaynyeth also occasion of relapse vnto the abolyshed superstition of Antichriste. Seynge I see in the writynges of the Prophets, God to require the obseruacion of his lawe onely, concerninge religion: and threatneth all Prynces, priestes, and prophets wt his displeasure that neglecte or contamynate it with their own cogitacions: I can do no lesse, howe soeuer the worlde shall take my doynges: but exhorte and pray the magistrates to bringe the churche to her fyrst perfeccion. For if I shulde studye to please man herein, I were not the seruaunt of God. And I am afrayd leste the dissease that infected the Pharises, infecteth also many now a dayes, that minister in the church, vnto whom Christ spake. Iohn. v. Howe can ye beleue, that seeke glorye one of an other, and the glory of God ye contemne. God geue grace

I may

I maye not saye. Hinc ille lacrime.

Helpe ye therefore O ye Bysshoppes and prynces, the kynges maiestyes and hys noble counceilles procedinges, that all thynges maye be brought to a perfecte and Apostolicall reformacion, it is not inoughe to laye the foundation of the temple, but there muste bee buylded vpon it golde, syluer, and precyous stone. But in anye case wee muste take heede we laye no strawe, nor stubble vpon the foundacion, if we do, it wyll be burned. i. Corrinth. iii. If wee do not buylde vp vpon the foundacion, then shal we be shente as the Israelites were. Agge. i.

Lette no manne excuse hym selfe vpon the kynges maiesties age, for the age cannot excuse the kynges maiestie it selfe, If hys reygnon in hys youthe be accordynge to goddes woorde, he hathe the fauoure and promyses of God to blesse, preserue and keepe hys maiestye, and hys Realme, thoughe the Deuyll, and hys members wolde saye nay. If in youthe hys maiestye take a

wronge

wronge relygyon, he shall bee afflicted of goddes displeasure, as it is to be seene. iiii. Regum. xxi
Manasses beynge of twelue yeres olde was crouned kynge, and in his youth reuoked the Idololatry that his father Ezechias had abolished, and in hys so doing displeased haynously ꝑ maiestie of God, & at lẽgth was sore afflicted, and punyshed for his so doyng. Behold ꝑ displesure of God in a yonge kynge for a false religion. Ieoachim crouned the eyght yere of hys age, for the cuyll he dyd in the syghte of the Lorde, he was taken prisoner by the kynge of Babilon. ii. Paral. xxxvi, wyth all the goodly vessels of the Lorde
Thys kinge raygned but thre monethes & ten dayes before the Lorde reuenged the false doctrine be maintained. These examples I dout not, moste godlye kynge, and vertuouse councellers, moueth you to be carefull of the true religion. The Lorde hathe strengthe and power inough, seeke ye hym, and geue no place to the infirme perswasions of the flesh, for the Lorde shall be wyth you.
Suche

Gouche as thynke peace and quyet-
nes, shal come to the realme a better
waye, then to haue the true relygy-
on of God restored, they shal knowe
the contrarye in the Prophete. Je.
Chapter. vi. the whyche Chapter if
the kynges maiestye bare in mynde
and folowe it is wourthe a kynges
reuenue: If a Lord, the value of hys
lande: if the Byshoppe, the estimacti-
on of hys Byshoppryche: if the mar-
chaunte the gaynes of hys laboure:
if the husbande hys Oxen & plough.
And the same commaunded God, Le
uit. xxv. Obserue my statutes, and
my iudgementes then shal ye dwell
safelye in the earth: and the earthe
shal bryngе forthe her frute, ye shall
eate and be satysfied, and dwel in the
earthe wyth out feare. It is a fonde
opynyon most gracyous kynge, and
vnmete for a chrystyan man to bare
the Magystrates of God in hande
that incase the doctryne of Chryste,
and hys holy sacramentes shuld not
be decked and set forthe wyth these
plausible, and well lykynge ceremo
nyes (that is to speake playnelye wt
papystical superstitition) it were
to

to be feared of sediciō and tumults. Doutelesse if the Popes members woulde not deceyue the people, but teach thē gods word, ẏ people wold sone see the truthe, and willingelye leaue asmuh as God and their king shulde commaunde them, as ẏ gests and factes of Josyas, and Joas declareth. Moste gracyous kynge and noble councellers as ye haue taken away the Masse from the people, so take from them her fethers also: the aulter, vestmentes, and suche like as apparelled her. And lette the holye communion be decked wyth the holye ceremonyes that the hyghe and wyse preyste Chryste deckyed and apparelled her fyrste of all. And frō whence (myghtye Prynce and soueraygne Lord) spryngeth warre, and sedicion? Come they not frome the onlye God beynge angrye, for the neclectynge of hys lawe: so we be taughte by Esa. l. And Jeremye. ix. sayeth, who is wise & vnderstandeth thys, and he vnto whom the mouth of the Lord hath spoken & declareth wherfore the earth perisheth, and is like vnto the burned wildernes ẏ no

man

man maye passe by it. And the Lord sayed, because they haue forsake my lawe, whych I put vnto them, and heard not my wayes, and walketh not therein, but folowed the desyre of theyr owne hertes, and after Baalimas they were taughte by there fathers: And because wee myngle mennes inuencyons wyth his lawe. For he sayeth menne worshyp hym in vayne wyth the precepte of men Math. xv. And in the. ix. of Jeremy the Lord declareth other manner of causes of warre and sedicion. The forsakynge of hys lawe, not to harken vnto his voyce, nor to walke in hys wayes, to go after the prauitye and cuylnes of ourc owne hartes. The vicyatynge and iuste vse of the Lordes supper. i. Cor. xi. Also ỳ neglectynge of wydowes and orphatynges causes, not to iudge ryghte iudgemente to the power Jerem. v. These causes muste be auoyded or elsc truelye the sayinge of Jeremye wyll take place. Chap. vii. You trust in youre selfes and in lyes that nothynge profytteth. The nexte waye to returne the hande of gods angre,

and

a great displeasure against vs is to folowe Iosophat the kinge, that appoynted good iudges and godlye pryestes in euerye cyty. The iudges to iugde after the true lawes of the realme, and the preystes to do all thynges in the churche accordynge to the worde of God which teacheth suche knowledge and feare of God and of the magystrates, that all the wysedome, lawes, and bokes that euer were made be but counterfecte and folyshe in respecte of it. Nor euer had God in heauen, or kynge vp on the earthe suche a frende as is the holy Bible. For it teacheth ẏ people and subiectes of the realme, the feare of God, obedyence to the kynges maiestye and hys Magestrates and all mutuall and fraternal loue. Thys example and counsel of Iosaphat if it beneglected ther cā no godlynes be amonge the people as the texte sayeth when Prophecye wanteth, the people shall be dysipated & scattered abrode Prouerbes. xxix. To the doinges of these godlye ostyces shulde all menne be exhorted spe cyallye suche as bare the name of

Bishoppes and preistes. If they will not be desyrous and glad to haue, & helpe the mynistery of the church to the primatyue and perfecte estate again, the Lorde dothe crye vengeaunce towardes them, and wyl not onlye requyre the lose of them selfes but also of all the people at theire handes Ezech.iii.xxxiii. Let them remember the complaynte of God hym selfe Jerem.l. My people hath beue a lost flocke, my shepperdes haue deceiued them, and haue made them go astraye vpon the hylles. If these threatnynges wyll not amend theym Gracyous Kynge, and you my honourable Lordes of his highe counsel, muste do wyth them as the mariners did with Jonas. What is, seing it pleased the kinges maiestie and you my Lordes of his moste honourable councell in the lente to heare by me, I haue nowe at the request of manye godlye persons caused it to come abrode, and dedicated the same to youre Prynciye maiestye, and mooste prudente Counsell that youre hyghenes maye be bothe iudge and recorde of my doctrine vn-

to youre Maiestyes true and louing subiectes. The whyche doctryne is Catholyke, and godly in al thynges nothynge dyssentinge, but agreable wyth the Prophetes and the Apostels, as I am, (accordynge to my bounden dutye) redye at all tymes to make answere, if anye thyng shal be attempted to the contrarye. In case there be now & thé added a worde more or lesse, or peradventure some sentence, yet I know well þ matter is not chaunged nor aultered other wyse then I spake it before youre maiestye, for I haue memoryales, wherein I wrot before þ inuentiō, order, & disposition of al the matters I woulde entreate vpon: As I vse, & euer wyl do of all thinges I speake in goddes behalfe to the people, wryte my selfe, or cause an other to wryte, the perfe, and disposycion of al thinges I speake vpon, that I maye as well learne a farther knowe-ledge my selfe thereby, as make answere to myne enemyes, if any shuld accuse me of false doctryne. The God of all strengthe and consolatiō gouerne youre maiestye an youre

most

mooste honourable counsell wyth
hys holye spyryte, and gyue you the
vyctorye of all your ennemies Amē.
Anno. M.D.L. Septembris. vi.
Sence ẏ angel of god slew in
the armye of Senacheribe
gods ennemie a hundreth
thousand and fyue thou
sande menne. Anno:
M.M.C.C.
lxxx.viii
(.˙.)

¶ The fyrste Sermon made the .xix. day of March, in the yere of our lord a. M. CCCCC. L. before the kinges maiestie & his most honourable Counsel, by Iohn Hoper Preacher, vpon the holy Prophet Jonas.

¶ A Preface vnto the Prophet.

IT is the office and dewty of euerye good chyld, that studiously laboreth to obey and folow hys fathers commaundemente, before all thynges, to know perfectly the nature and condicio of hys fathers wyl. Wherof if he be ignorante: manye tymes in the same thynges he iudgeth best of, he moste offendeth, and the

thynges moste pleasaunte and acceptable, as thynges moste dyspleasaũt and vnacceptable vnto hys father: he flyeth, and refuseth. Euen so wee that be subiectes and the chyldren of God the father almyghty, can do nothyng gratefully and acceptable vnto his Maiesty, excepte we first knowe hys good wyl and pleasure towards vs: or else we shal ther most offẽde hym, wher as we mynde moste to please him. And agayn happyly to improue as pernicious and heretycal, that his wisdom approueth to be moste Godlye and profytable. Wherefore as the fyrste poynte of a louynge Childe, is to know, what pleasyth, and what dyspleasyth, what contentyth and what dis-

contẽ-

contentyth hys father, leaſt he ſhould by ignorauñce diſpleaſe, where as hys ſonnelyke affection by naturall zeale woulde pleaſe: ſo is it the ſecond poynt of a good Chylde (hys fathers wyll once trulye knowen) dyligently to obſerue and kepe the ſame, leaſt he ſhould by neglygence or contempt be ſeene wilfullye to contemne the thynge he hathe wyth dylygence and ſtudye obedyentlye ſubmyttyd hym ſelfe vnto. And incaſe (as ſuche caſes be moſte common and daylye) that infyrmities or other occaſyon ledde the ſonne from the obedyence of hys father: The thyrde poynte of hys dewtie is, ſpeedely to acknowlege his offẽce, and deſyre pardon & mercy for his trãſgreſſiõ,

As the prodigal and disobedi-
ent sonne dyd. Luke. xv. And
Dauid. ii. Samuel. and so af-
ter the temptacyon and pardon
obtayned, to be more circum-
spect and wyse how he fall and
transgresse agayne. Psal. li.

These propositions and sen-
tences be so true, that no reso-
nable man doubteth of them.
But as the deuyll hath lefte in
the worlde no truth nor veritie,
whych by argument and ques-
tion he hathe not called into
dout: so trobleth he in this case
the myndes of men wyth twoo
questiõs. The first is how and
from whence the wyll of God
maye be knowen. The seconde
what ỹ wil of god is: So hath
he preuayled amonge men for
synne, that the truthe of these

questi-

questions is vnknowen to the greatest part of the world, as it was in Moses tyme, Christes tyme, & now in oure tyme moze ignozaunte and far from God, thē thei. He perswaded in thole dates that the wil of God was knowen, not from heauen noz out of the scripture Canonical, as the Patriarches, Prophets and the Apostles tawghte, but that it was knowē by the wri-tings, decrees, and statutes of mē that were in the earth, and that the wyl of God was to do that man commaunded, and not that God commaunded.
But as almighty God left not hys Church thē, wythout some that shoulde kepe the truthe of bothe these questions amonge the people, to preserue thē from

the daunger that muste needes folowe, where as truthe is not knowē. So hath he done now at thys presente tyme. And by the same authoritie (as the deuyll authore and father of all questions and lyes) was confounded thē, so is he now. Moses instructynge the people in the truith of the fyrst questyon whence the wyl of God should be knowē, commaundeth them neither to loke it in Aegipt nor elsse where, but in the worde of God. Deut. xxx. and Sayncte Paule doth the same. Roma. x. and S. Jhon. i. sayth: Noman hath sene the father, but ỹ sōne, and he vnto whome the sonne hathe openyd the father vnto. God therefore and hys blessed wyll is knowen vnto vs, be-

cause

cause he hathe spoken vnto vs
by hys deare beloued sonne.
Heb.i. As he spake before time
vnto ỹ world by his prophets.
From Christ therfore and hys
worde, commeth the knowlege
of Gods wil, for the father bid
vs hire him. Mat.iii.vii. Jo.x.
Nowe what hys wil is, ỹ truth
also appereth out of the booke
of God and oute of none other
mans writinges. Mark.i. hys
wyll to the worlde is thys: Do
penaunce, and beleue the Gos-
pel. That is to saye: let euery
man bewayle, and repēt him of
hys synnes, and desyre the re-
myssyon and pardon therof
for Christes sake. For whom,
the Gospel sheweth, our sinnes
shalbe forgeuē. Jhon.i.iii.iiii.
v.vi. Math.xi. Rom.v. Eph.i.

Thys

Thys doctrine from the fal of mā hath bene alwayes taught in the Catholicke Churche of Chryst vnto al nacions, as the wrytynges of the Prophetes, and Apostles dothe testifye: in whom is fully, and aboūdaūtly conteined al truth, and veritie, and lefte here for oure doctrine and consolaciō. Rom. xv. Among the whych is also conteyned as a most faythful wytnesse of all truthe, and verytie, thys holye Prophet Jonas, who was sende by God to the Citie of Ninive, to preach vnto them Gods pleasure, and amendemēt of lyfe, or else wythin fourtye daies, both they and the Citie, shoulde be destroied.

Thys Prophet haue I takē to interpretate for two causes.

les. The one, to declare vnto ỹ kynges maiestye and his most honorable coũsel, that the doctryne we preach vnto hys mateſties subiectes, is one and the same, with the Prophetes, and Apostles. And as olde as the doctrine of them both, and not as new as these Pappistes, and new learned men of Pappistry, wold beare the people in hand. The secõde cause is: to declare whych way the synfull worlde may be reconcyled vnto God. And for the better vnderstandynge of the Prophet, I wyll deuide him into fowre partes. The fyrst cõteineth, into what daunger Jonas fel by dysobeing of Gods commaundemẽt. The seconde parte conteyneth, howe Jonas vsed hym selfe in

the

the fyshes bellye. The thyrde part conteineth the amēdemēt, and cōuersyon of the Niniuites at ỳ preachyng of Jonas. The fourth part cōteyneth an obiurgacion, & rebuke of god, because Jonas lamented the saluacion of ỳ people and citie.

The first Parte.

The first part is deuided into thre members. The one conteineth the Embassage, and legacye of Jonas vnto Niniue. The other conteyneth Jonas dysobedience. The thyrde conteyneth the payne and punishment of Jonas disobedience.

The Embassage is described wyth these wordes.

The worde of the Lorde came vnto Jonas ỳ sōne of

of Amithai, saying: Arise, and get the to Ninive that great Citie, & crye out againste it, for theyr wyckednesse is come vp before me.

It is not ỹ lest help that the reder or teacher of ani prophet or other part of ỹ scriptur shal haue, to knowe of what place, vnder what king, in what state of cõmon wealth, ỹ prophet liued, ỹ he purposith to interprete: al these things as touchig our Jonas, is declared in the iiii. booke of ỹ kings, the. xiiii. cap. He liued in Samaria vnder an Idololatrical king Jeroboam, ỹ sonne of Joas, a detestable Idololater: & in Juda at ỹ time reigned kig Amasias

And

And thys Jonas labored in the ministery of Gods word at one tyme, wyth Amos, Oseas, and Joell the true Prophetes of God. The state and condicion of the commone wealthe, was troublous and verye vnquiet, forbecause ỹ Israelits bi their Idololatri in folowing ỹ learning inuented by man, and leuing ỹ word of god, God punyshed them wt many greate & cruel warres, Yet after hys accustomed pytye and compassiō vpon those that he punyscheth, to remoue ỹ occasion that worketh gods yre and displeasure, he sent them dyuers tymes his holy Prophetes, that shoulde cal thē from theyr Idololatry and corrupt lyuyng as Elias, Elizeus, and this our Prophet

Jonas

Jonas, but all in vayne: they wold be noughty Idololatres and vicious lyuers continually, mawgree gods heade, and would (as we now adayes, for the most parte do) rather geue faythe vnto the Prophetes of men, and lyars, then vnto the Prophetes of god, that be true men: But ther reward was (as ours shalbe, except we amende) vtter destrucciō, and losse both of them selues, and theyr commune wealthe. The commone wealth and state of Jsrael and Juda, thus troublously being afflicted, the commaundement of god came vnto thys oure Jonas, that he sholde go to the great Citie of Niniue, as the text saith. Jn the which wordes note fyrste that no man can, or

may

may teach truly ẏ word of god, but he be called ordynarylye, or extraordinarily. Ordinarily wher as is no corrupciō of the ministery in the church, neither in doctrine, neither in the right ministracion of the sacramēts, whyche be as seales and conclusions of Gods holy worde. Wher as this integritie I say remayneth in the Churche, no man ought wout the appointment of the hygher powers to intrude or appoynt hym self to preache, or minister, as it was in Moses tyme and the Apostelles.

Extraordinaryly is, when immediatelye any mā is called by God, wher as the ministery of the church is corrupted, as it was in the tyme of ẏ prophets

and

and of Chriſt, that called to mi-
niſter ſuch as the common face
and greateſt multitude of the
worlde, woulde not admitte, no
not the hygh byſhop, and thoſe
that then were called the holye
churche, as is to be ſeene by A-
mos, Jonas, Hieremie, Moſes
and Paule, wyth other. They
are to be rebuked therfore that
intrudeth and put them ſelues
wythout lawful callynge into
ỹ miniſterye of ỹ Church, other
wyth money, or prater, and bye
them ſelues into the Churche,
which thing through al papiſ-
try is acõmon practyſe & day-
ly vſed thinge. For in caſe they
ſought not of their biſhoppryk
more ryches and honoure, then
the neceſſari trauels & labours
that be annexed vnto the voca

cacion, they woulde not stryue
so sore who might lepe vp first
to the bishoppes and persones
vocacion. Ther woulde not so
many pzinces contend, and la-
bour, for the seate of Rome, the
nest of abhominacion. If ther
were not in it rather the patri-
monye of Judas and Simon
Magus, then the laboure of
Christ & Peter, more ease then
payne, more ryches then bour-
den. The Text saith: that thys
pzophet beyng called by God,
was sente to Niniue. Of thys
cityes originall, reade the .x. of
of Gen. It was the chiefe citie
of the Assiriās, vnto the whych
Jonas was sent and the consi-
deracion therof, that incase the
heade Citye be well instructed
of a realme, there is the better
hope

hope of all the reast. Therfore god hath vsed from the beginnynge of common wealthes to be mercyfull vnto the greatest cities therof, and hath sent the most preachers of ỹ truithe, as it is to be seene in these dayes, what God hathe shewed vpon London. And as he offereth them fyrste the tokens of hys merci, so first he reuẽgeth their vnkyndnes wyth hys punishment (if they neglect and contemne the grace offered.) It is to be noted that thys Cytye of Niniue was Idololatrycall, and Gentelyshe, neuer vnder the dysciplyne and doctryne of Moses.

Yet vnto it sendeth the lord his Prophet to declare vnto ỹ

Jewes that the Ceremonies & woꝛkes of the law, wherof they moſt gloꝛied and extolled themſelues, were not neceſſari to ſaluacion, but geuen foꝛ a time to exercise theyꝛ obedience in the commaundement of God. And to truſt in Chriſte of whō theiꝛ rites & ſacrifices were fygures and ſhadowes of: further the Loꝛde declareth by thys embaſſage vnto Niniue, that the ignoꝛaunte and ſuperſticious Gētils be moꝛe redy to receaue the lyuing woꝛde of God, then the harde harted Jewes: As it is to be ſene at thys preſēt day. Moꝛe eaſie it is to conuert vnto God ten ſymple and ignoraunt ſoules, thē one that hath bene bꝛoughte vp, & is wedded to the vngodlye doctryne and

tradycions of men. Moreouer the Lord in sekyng the wealth of these Assirias, declareth that he is not onelye the God of the Jewes, but also of the Gētils. Rom. iii. Act. x. The text declareth to what ende Jonas was sent to the Citye. What to doe to bryng in the Ceremonyes of of Moses law? Nay, but to cry out agaynst it. That is to say, playnlye and openlye to shewe Gods pleasure vnto them: and not agaynst one or twoo of the citie, but generally against the whole Citie, without respect of persons: Against the kyng, the Prynces, the lawers, the Prieste, and the common people. And thys was the dewtye and office of all the Prophetes. Esay. lviii. Crye out and ceasse

not. Alſo Hier. ii. vii. The ſame commaundemente was geuen to all the Apoſtles, Mark. xvi. Math. xxviii. The ſame commaundeth S. Paule. ii. Tim. iiii. preache in tyme and out of tyme. This is the note and marke to know the byſchoppes and miniſters of god, from the mynyſters of the deuyll: by the preachyng tounge of the Goſpel, and not by ſhauyng, clyppyng, veſtyments and vtward apparel. The text maketh anſwer to an obtecciō that myght be demaunded wherefore God woulde ſende Jonas, a man of baſe ſorte, to rebuke ſo greate a kyng wyth hys councell and common wealth.

Becauſe theyr lyns

are

are come vp before the face of the Lord.

Of thys aunswer we learn three thynges. The fyrste that the Lorde seyth, marketh, and is displeased wyth our sinnes, although we lyue in al securitie and careles, as though oure synnes offended God nothyng at all. The seconde, as manye tymes as God sendeth suche Preachers, as wythoute feare sheweth vnto the world Gods woorde, and punyshmente for synne, that theyr synne is full rype, and that they must either amende at the preachynge, or vtterlye to perysshe vnder the plage, and scourge of God.

Thus Noah was preacher before the flood, Jonas before

the deſtruccio of Ninive, Loth of Sodome, Chriſt and his Apoſtles of Hieruſalem. Seyng nowe that God hathe ſent hys worde, hys king, his magiſtrates, and hys Preachers into England, it is (take hede of it) a very token, that the ſinnes of Englande is aſcended vp into hys ſight, and that out of hand we amend, or ſodenlye to looke for the moſt ſeuere & cruel punyſhment of God. All men confeſſe, that ſynne neuer ſo aboũded, but none of vs ſay it is I that prouoke the Ire of God, and I wil amẽd. The nobilitie putteth al the fault in the people, the people in the nobilitye, in the Biſhops, marchauntes, prieſtes, and other. But wil ye be iudged, at one worde by the

teſti-

testimony of a noble wise man. Noble Esay the prophet saith: The Oxe knoweth hys Lord, and ỹ Asse hys owners stable, wo is me, ye sinful people, people laden with iniquitie, a sede malicious, lost childrẽ: ye haue forsaken the Lord, and the holy one of Israel ye haue prouoked, as Esay.i. Let euery man looke vpon hym selfe, knowledge hys synne, and studye to amend it from the hyghest to the lowest, for the Lord is redy to smyte.

The thyrd doctryne oute of thys place is a descripcion of Gods nature, and longe sufferaunce towards kyngdomes, realmes, publicke and priuate persons, for wher as he myght most iustlye punyshe and take venge-

vengeaunce vpō vs for synne, he is yet so mercyfull that he premonysheth, & forewarneth of hys scourge to come, by hys prophets, Apostles, and preachers, and wylleth the worlde to amende: in case they so do, he wyl turne hys Ire from them, if they wyl not, no remedye but vtter destruccion, as ye maye read. Gene. vii. of the flud. Ge. xix. of Sodomme. Exo. xiiii. of Pharo. But let vs rather folow the exāple of the Niniuits and amende, then the example of the Aegiptians, and perish. Thus much is to be takē hede of, in the legacye of Jonas in the fyrste parte of the chapter.

Now foloweth the seconde part conteyning Jonas dysobediēce after this sort in ẏ text.

Wher

Wher vpon Jonas
rose to fly from the face
of the lord into Thar-
sis, & came to Japho,
& founde a shyp prested
towards Tharsis, pai
ing his passage, he wēt
into her, to come wyth
them vnto Tharsis.

Jonas was cōmaūded to cry
& preach against ỹ Ninuites,
but being afeard, & suspecting
ỹ difficulty of ỹ vocaciō, flyith
an other way. Here first ar two
things to be noted: whether he
flyeth, & frō whēce he flieth, the
text saith he fledde to Tharsis,
which some mē thīk is ỹ sea cal
led Mare mediterraneū, but ỹ more
true opiniō is, ỹ Tharsis is the
citi caled Tunes, or Carthage.

Japho

Japho is the citie called Joppe, a haue towne in Palestina. He flieth from the face of God, that is to wyte from the benevolente and mercyful god that appoynted hym to the vocacion of preachyng. Of thys text we learne manye Godlye doctrines. First, how hard & difficult a vocaciō it is, to be a preacher, that incase he be not wyth a synguler mercy of God comforted and strengthned, he can not, nor is it possyble he shuld preach truly Gods word, as it is to be sene by Moses. Ex. v. vi. Esay. vi. Hier. i. ii. Math. x. and in thys ye may see the dyuersitie betwene the ministerye of God, & of ꝑ deuil, of Christ, and of Antechrist. Christs mynistery is ful of labors, paines,

sclaun-

sclounders, and calamytyes. Antichrist is ful of care, pleasures, cõmodities, & honoures: as ye maye see throughout all the kingdom of the Pope, for ther is not a byshoppricke nor benefice cã fal, but ten ar reddy to take it or it come to the grouñd. Yea, and healpe awaye the incumbẽt wyth an Italion figge before tyme, as ye may rede of Victor the thyrd. The seconde doctryne is, that who so euer leaueth vndone the office commaunded vnto him by god, flieth from the fauour and good wyl of God, as it is to be sene. 1.Regu.xv. Here be al bishops and prieستes admonished to beware how they leaue their deuties and cures. They flie from ỹ face of god as many as beare

that

that name and preache not the
word of God, and inſtruct not
the people after the mouthe of
god. Myſerable and curſed is
our tyme of gods owne mouth
that ther be ſuch dom biſchops,
vnpreaching prelats, and ſuch
alleheadded Mynyſters in the
church of God. Chriſt inſtitu-
tid nether ſingers, nor maſſers,
but preachers, and teſtimonies
of his true doctrine. Mat. xvi.
Mat. xxviii. Luk. xxiiii. Act. i.
He that leaueth thys doctryne
vntaught in the church, or tea-
cheth a contrary doctrin ſtieth
from the face of god, and do in-
curre the daunger and damp-
nacion that is wrytten. Ezechi.
xxxiii. iii.

I wyll requyre theyr loſſe
(ſayeth God to the preacher) at
thy

thy hand. Let nomā therfore be offended if the cryer speake agaynst the faultes of al degres wythout excepcion: seing he is commaunded so to do vpō the paine eternal of his soule, and Paule sayth: wo be vnto me, if I preache not. i. Cor. ix. Let all men take heede to do the thing that apparteyneth to theyr offyce, least they depart from the face of the Lord, as kyngs do, if they make any laws contrary to the lawe of God and the lawe of nature, or suffer theyr subiectes to be tawght in anye doctryne for the saluacion of theyr soules, beside and contrary to the expresse word of god.

The iustyce departeth from the face of God, when ẏ he for fauor, preposterous peti, or for

brybes

bribes iudgeth not iuſtly. The gentlemen when bylyde chaſtity ſeke themſelues wyth the hurt of their neighbours. The commons of euery realme departeth frō the fauour of god when ſedicioully, & inobedienelye they make tumults, and ſedicion, lyftynge vp weapon agaynſt theyr kyng and tulers, whych leadeth to eternal dāpnacion. Rom. xiii. Num. xvi.

But a man might ſay: touſh, it is not ſo great a matter, if a man walke not in hys vocacion, neyther yet is god ſo much offended with dyſobediēce, but thys fleſhly and peruerſe opinion, may ſoone be corrected, if mē wold cōſider the daungers that thys pooze man Jonas fell into, foz hys dyſobedyence.

They

They be in number syxe. The fyrste is the perylous wyndes that troubleth the shippe. The seconde, hys synne and dysobedience is detected and made open by lottes. The thyrd, he is examyned what he is. The fourthe, he is constrayned to geue sentence of death agaynst hym selfe. The fyfth, the shipmen cannot saue him. The sixt, he is cast into the sea.

The fyrst daunger hath two partes: The one sheweth the daunger of the shyppe. The other shewith how the mariners behaueth thē selues in the time of theyr daunger. Of the fyrst, thus sayth the Prophet.

The Lorde hurled a greate wynde into the

ſea, and there aroſe a myghtie tempeſt in the ſea, ſo that the ſhyppe was in Jeoperdie of go ynge in pieces.

Well we maye thyncke to eſcape the daunger of GOD though we neglect oure dewty and vocacion, but truely it can not be ſo. Whither ſayeth Dauyd ſhoulde I go from thy ſpirite, and whither ſhoulde I fle frō thy face? Pſal. cxxxix. Ther is no corner of the woꝛld wher in man maye hyde hym ſelfe from the knowlege and punifhment of God, if we neglect the woꝛckes of ours vocacion. He hath all thynges in hys hand, heauen, earth, the wyndes, and the waters, with the whiche he

vſeth

bleth to punyshe the wyckednes of transgressours wythall at his pleasure, when he wil, as it is to be seen. Samu.i.

Of thys place of the text, we learne that whosoeuer contrarye to Goddes commaundemente, studieth to auoyde one yuell, falleth into manye. The byshop or the preacher that for the loue or feare of the world letteth to speke the trueth, falleth into the burnyng and damnacion of hys owne conscience. The people that agaynst goddes lawe woulde defende the pouertye of theyr bodies, loste body, soule, wyfe, chyldren and all together. The corrupte Judge in serchynge to serue hys owne tourne or hys frend-

frends in corrupting of iustice, bringeth bothe hym selfe and hys frende into the daunger of eternal dampnacion. The text procedeth ẏ sheweth howe the mariners behaued them selues in this daũger, ẏ whych thyng is dylygently to be noted. For in them is expressed a verie liuelye ymage of all men that lackyth fayth, howe they feare aboue measure in the tyme of trouble. Theyr doinges is expressed foure waies: First their fayth. Second, eche of thẽ calleth vpõ his own god. Third, thei exonerate the ship. Fourth they wake Jonas oute of hys sleepe.

The fear, declareth ẏ greatnes of the daunger they were in, & theyr ignorance of God, who

who onelye comforteth in the dayes and houre of trouble. That euery man calleth vpon his own god, it appeareth ther were people of sondry and dyuers nacions, and also what is common to all men vnder the sunne that haue not lost the vse of reason when we be left destitute of humane healpe, we call vpon god, not for loue, but for feare, as it is sayd: metus primus in orbe Deos fecit. That is to say: feare was the fyrste that made Gods in the world. These mariners are of some part to be followed, of some part not, that in the daye of trouble they praye, we ought to folowe them: that they praye not to the one and sole God, but euerye man to a sondrye God, they maye not be

folowed. For there is but one patron and helper for all men, and he is neuer nor no where knowen but by his word. Mānes reason knoweth tyght wel in the tyme of trouble that ther is a god, but who he is reason cannot tell. Therefore worshippeth reasō an idole of hys own heade, vnder the name of God, and then foloweth man, eyther hys owne opinion, eyther the tradicton of hys elders. And thys is the fountayne of Idolatrye, when that euery manne thyncketh hym to be hys God, that he hym selfe, hys elders, or custome hath taken to be god. From hence came suche diuersitye of gods among the Gētiles, & so many patrons among ỹ superstitious sort of Christians. These goddes all together

ther be forbyd. Exodi.xx. Deu-
trono.vi.

They lyghten the shyp when they felt that prayers auayled nothynge, they tourne to la-boure whyche also eased them nothynge. Whereby we learne that al gods and goddesses be but vanitye, sauynge oure god the father of Jesus Christe. And no laboure nor trauayl a-vayleth wyth out the fauoure of God. Luke.ix. The woman had spente all she had on Phy-sicions, yet nothyng the better: so doeth the Papistes in Mas-ses and yet theyr conscience no-thynge more deliuered from synne, and those that prave to Saynctes attayneth nothyng. If theyr requeste be sometyme graunted theym, it is none

other then a punishmēt of their Idololatry.ii. Thessa. ii. The fourth thing thei do, they wake Jonas.

But Jonas gate him vnder ẏ hatches wher he laied him down and slombred.

The text noteth two things: one that Jonas slept: the other how the mariners awoke hym to call vpon hys God. Jonas slepe sygnifyeth two thynges. Fyrst, that when we thynk our selues most at reast: then be we moste in daunger, as it is to be sene by Baltheser in ẏ prophet Daniell, and Math.xxiiii. ii. Thess.ii, Luke.xii. The second is, to declare the nature of syn, whyles it is a committyng the

pricke

pryche and daunger thereof is not kelte, but it delyteth rather man: So without feare, eat Adam and Eue the apple, Peter denyed Chriſte. And becauſe God, out of hande punyſhethe not our ſynne, the deuyl bewitcheth our myndes, and wyttes, and beareth vs in hande, that he wyl neuer punyſh, and that God ſeythe not oure ſynne, nor is not ſo greuouſelye offended w oure ſinnes. So yet ſlepeth the ſynne at thys daye of them that perſecute God and his holy word. The ſynnes of falſe or negligent Byſhops and prieſtes, the ſynne of the corrupte iudges, and ſedycious people: but it wyll awake one daye as ye may read Gen.xlii. and here by our Jonas. At the houre of

our

oure death ſynne wyll awake, and wyth oure owne ſynne the deuyl wyl kyl vs eternally excepte we awake betime. That they deſier Jonas to prayе vn to hys God, it declareth that al Jdololatrye and ſuperſticious perſons thyncke one god to be ſtrouger then the other. As it is to be ſeen in papiſtrie at this preſente day, where as it is diſputed which ladye is beſt, oure Ladye of Bullayne, or our Ladye of Rome. Sayncte James in Jtalye, or Sayent James at Compoſtella? Farther this text declareth that Jdololaters alwayes ſeeke newe gods where as theyr olde god deceiueth theym, ſo is it amonge Chriſtians when the matter is playne deſperat, they lot ỹ mat

ter

ter, betwene three, or foure Idolatrycal Pilgrimages which one of them shalbe the Patron of his health. Wher as ẏ word of God is knowen, there is no sute but vnto one god by ẏ mediacion of Christe: Beside whō there is no health. Thys God I cōmend vnto you: vnto thys god make youre prayers, for sake that heretical doctrin that deuideth your hartes in prayer part to god, and part to saynts departed. For god is sufficient to helpe and wyl healpe alone. Esa.lxiii. to hym be all honour and glorye, now and for euer. The end of the fyrst Sermon.

The

¶ The second Sermō vpon Jonas, made by Jhon Hoper. xxvi. of ffebruarye.

¶ The preface.

Vnto euerye man is apoynted hys vocaciō: to one this, to an other that: One to a priuate, an other to a publyke vocacion, and eche of thē, eyther is lawful, or vnlawfull. That is vnlawfull that fyghteth and repugneth wyth the worde of God, as the vocacion of baudes, Idololatres, maſſe mongers, common receauers, and mainteiners of diſers, and dyſſe houſes wyth ſuche lyke. In theſe, or any lyke, who ſoeuer continually ſtyll wythoute repen-

repentaunce is subiect to eter-
nal dampnaciō. The other vo-
cacion is lawfull, and standeth
wyth the word of God. Of the
whiche S. Paule speaketh.
In what vocacion any man is
called, in the same let hym a-
byde. But thys lawfull voca-
cion we transgresse, two maner
of wayes. Ether when we bear
the title or name of the vocaci-
on, and do nothyng appertay-
ning therunto (whyche is con-
dempned by God in that he
commaunded in Adam al men
to auoyde ydlenes. Gene. iii. in
the sweate of thy browes thou
shalt eat thy bread: and Paule
i. Thess. iv. Thess.) Either whē
we do, in the vocacion that we
should not do. As for example
a bishop to teach falfe doctrine
for

for a true. A iudge that should iudge truely corrupteth iudgemente for fauoure or monye. A Merchaunte to waxe richer by falle contractes, or corrupte wares. Into what daunger ech manne falleth that anye waye transgresseth hys vocacion, it is to be sene by thys oure Jonas, who in voidyng of one dãger falleth into sixe, as ye haue heard before: of the whych six, we haue spokẽ but of one. And in the one noted manye, & profitable doctrines, as well declaringe mannes infirmitie, that cannot healpe it selfe, not from the daungers of the body as of the power and good wil of god that can & wil saue, both from the daungers of bodye & soule.

All

All mē confesse hym to be ỹ true God, that can and wil helpe al dyseases, the Jewes, the Turkes, the Gentiles, the good, the bad. But therem standeth the daunger, lest for the true God we cal and inuocat a false god: and vnder the name of god we honoure, and worshyp the dyuel, as these mariners dyd, whē eche of them called to a sondry god. And as the Gentiles doth that Dauid speketh of. Psal. cvi. that they sacrificed their children to the deuyl, and not to God. Dauyd sayeth they offered to the deuyll that they thoughte was offered to God. And Paule .i. Corinthians.x. calleth the religion of the heathen the table of the deuyll:

So

So dyd the Jewes before vs, & so do they in these dayes now, that for euery disease, they haue a sōdry god and patrone. For the pestilence S. Roch, for the war S. Barbara, In this daunger of Idololatrye be all they that call vpon God, and pray vnto hym otherwyse then he hath appointid by his word And here we be admonished of two thinges. The fyrst, that we offer none other obsequie and relygion vnto god, thē he hym selfe by hys word requireth. If we do, we offer an ydol of oure own heade, and honore the dyuel, vnder the parsō, and name of god. As those doth that erect and buylde vp Images, and aulters to saye masse vpon, in the honor of god, whyche God

neuer

neuer commaunded. Exod.xxii
Deutrono.v. The nexte we be
here admonished of, is that we
call vpon God onelye in the
name of Christe, for he is the
doze, the waye, and the trueth.
John.x. And he alone she=
weth vs the father. John.i.
vi. Heare be condemned not
onely the Jewes and Gentiles
but also as manye as woulde
knowe, and come to the father
by inuocacion of the saynctes
departed, by Bulles, Pardons
Peregrinacions, Masse and o=
ther. Let thys errroure, be coz=
rected, And let vs leue calling
euerye man to hys owne God,
and call onely vpon the onelye
God that can and wil in Christ
heare vs, as he hearde the Pa=
triarches, Prophetes, and the

Apostles. And ẏ thys be doone it is the office of the kyngs magestye, hys councell, and al his Magistrates to se ẏ true boke of God the holye Bible to be taught and receyued of hys magesties subiects, after the example of Moses, Iosua, Dauid, Iosaphat, Ezechias, and Josias, the Noble Princes of goddes people. Ther was, and is one doctryne more, in that ẏ Mariners dyd not onely praye but also lightened the shyppe. That thei praied and were not heard, ye learne what a vanitie it is, to praye after the opinion of man. Nothynge at all it auayleth. It neuer commeth before God, nor caleth the conscience of hym that prayeth. Further, ẏ they do not onelye praye

but

but also laboure: we se our due tye, that as GOD freelye geueth healpe, so we muste trayuell, and do the beste we canne wyth prayer, not onelye to receyue, and obtayne the free helpe of God, but also to kepe it. Thus I thought it good, to speke before the seconde daunger which is thys. Jonas synne is detected by lotts, so sayth the texte.

They sayde one to the other: come let vs caste lottes, that we maye knowe, for whose cause we are thus troubled, and so thei cast lottes, and the lot fell vpon Jonas.

When they perceiued the tempest ceassed not with prayer and deuocion euerye maine vnto hys God, they vnderstod that suche desperate daunger could not come, but onely from the Ire and displeasure of god for some notable and wonderfull cryme. And the more was the feare because the crime was not knowen, nor no mã would be seene coulpable of it. They thoughte it good therefore, to serche the gyltye and offender by lottes. And missed not of theyr purpose adele, but found Jonas the rebellion of God to be the occacion of theyr troble.

Of thys text we be learned that the cause of all trouble in publick and priuate persones is syn, as we rede Deu. xxviii.

Ieui-

Leuiti.xxvi. That vnderstode the Marinars. And in case we be wyse, we wyll vnderstande the same, and amend it, and not to attribute our aduersities to sunne, or mone, sterre, or planet as fooles do.

Of thys texte we learne agayne howe so euer synne be hyd for the tyme, yet at length it wyll be knowen, some by one meanes, some by the other. By lotts as our Jonas, and Ahab Judicum.i. Samuell. xiiii. by theyr owne confession, as Dauyd.ii. Samuell. Let no man therefore thyncke to kepe alwayes his synne hyd.

Farther here we learne how euerye kyngedome and commune wealthe maye be apesed, when it is troubled. If ỹ chiefe

captaynes and pzincipall occa-
sions of the trouble be knowen
and remou ed, then shall peace,
ioye, and quietnes folow in the
commune wealth else neuer, ex-
cepte the Scripture of God be
false. Wen of the best iudge-
mente in Ciuile matters many
tymes vnder the name and si-
militude of a shyppe, vnder-
stande the commune wealth, in
case the shyppe whyche is the
commune wealthe be trou-
bled, the mayster of the shyppe
that is the kynge w his coun-
sell inquire deligentelye of the
authours of the trouble, or else
the tempeste of trouble shal ne-
uer cease. At thys daye graci-
ous kynge, the shyppe of the

com

commune wealthe is sore moued wythe wyndes and tempestes. Here youre Magestye and youre mooste honourable Counsell maye not ceasse if ye wouldoe the shyppe to coine to rest, but take the payne to fynd out the authours of these troubles.

In case ye wyll, (as in dede ye muste) by some meanes fynd out the occacions of these troubles and vnquyetnes wythin youre Magisties Realme: ye shall not fynde (as manye repoxte) the Gospell to be the cause therof. For it is the word of peace, and the Dysciples thereof be assured of all grace and goddes fauoure. Deutronomye the eyght and tewentye and

and Chriſte apeſed wyth hys preſence the troublous waues of the ſea. Johñ. vi. Upon whō then wyll the lot of vnquietnes and trouble fal: Upon Jonas, that is to ſaye vpon euery man that neglecteth his vocacion, and doeth not as he is byd, as when he that ſhoulde ſtirre the rother in a ſhyp, leaueth her to waues, he ẏ ſhoulde ſtricke the ſayles, ſtretcheth thē to moze wynde, and ſo to conclude none taketh hede of that he ſhould. My gracious Lozd and kynge, and ye my Lozdes of hys mooſt honozable counceI, how many Jonalles ſhuld there be founde in Englande: doubtles to many in euery condicion and ſozte of people with in thys realme amonge the no-

bles

bles, lawers, Byshoppes, prie-
stes, and the commune people.
Examyne al a part and proue:
the nobilitye make vnprofita-
ble expenses, more then theyr
habilitye can or is able to su-
stayne. They kede a sorte of I-
dle, and neuer cõmended sort of
people, neither by gods lawes
neither by mannes lawes: they
them selues lyue Idle, and wyl
not laboure neyther with hand
neyther wyth wyt. What must
folowe but trouble of the ship,
that is to say oppression of the
pore. Esai. v.

The lawers in al causes hath
more respecte to lucre and van
tage then to iustice, in somuche
they reioyce, and of other soles
be reioysed at when they can o-
uercome in a false cause, and so

there

there theuerye catcheth vp the labours and swet of the poore.

The Bysshoppes and prie-stes vnquyet the shippe of this realme two maner wayes. One by the neglecting of theyr true dewtye, the other by a defence of a false and damnable superstition. In the primatiue and Apostolicall churche the office of a Bysshoppe and priest was to teache in the congregacion of the faythfulles the doctrine of the Prophetes and Apostles accordynge to the commaundemente of Christe Mathewe. xxviii. Marke. xvi. Ephesians. ii. Now is this integritye turned into false Idololatrye, and deuyllyshe superstition, to synge, and saye Masse in the congregacion of God. Thus lyke

lyke theues & murderers they do the abomination commaun did by man with mallyng, con-turynge the holy water, bucket and suche lyke, and leaue the preachynge of goddes worde as God comaundeth, and as the Prophetes and Apostelles hath left vs example. And saye when godly kynges and magi strats requyre and commaund a reformacion of their iuells, the ministery of the churche is contemned w̄ such false sclaun ders as the Ignoraunt people wyll do more for the Byshop-pes and priestes of Baal, then for God, goddes worde, or hys anoynted magistrate as it ap-pered this last somer.

The people and common-naltye of thys realme trouble the

the shyp of this cõmune welth. For do the kynge and Magistrate what he can, the people wyll neuer be content. Many of theym lyue in ydlenes, and wyl not labour: and in case thei cannot haue that they woulde they conuert them selues to sedicion and treson, and care no more to kyll and oppresse theyr lawefull kynge and magistrates, then the deuyll cared to kyl Adam in Paradise. Gene. iii. They should cal vnto the lord for redresse of theyr thynges, & not to redresse it them selues. Psal. l. How is it possible wher euery sort offendeth in the commune wealth, but that the Ire and vengaunce of God should sende vnto our ship wyndes of aduersitye. I knowe that Jo-

nas was neuer better knowen to be the occasion of thys tempeste in the sea, then I knowe these foure sortes of people to be the trouble, and wyll be the dystruccion of thys commune wealth if they be not found out by lotte and wysdome be tyme. But a man myghte aske what should the kynges magestie do in suche a case wyth all these foure sortes of Jonasses? Let hys maiestie learne of these mariners, then shall he do wel: and as they dyd with Jonas, so the kynges magestie must do with these four sorts of people. what they dyd, the Prophet shall tell hys owne tale, and declare the third daunger he fell into whiche is the examinaciō of Jonas in thys forme.

They

Thei saide vnto him: shewe vs I praye the, how thys trouble happeneth vnto vs: What is thyne occupacion: whence commest thou: what countrie man art thou: Of what nacion art thou:

In theſe Ethnicall Mariners we ſe a ſinguler diſcrecion wit, & humanitie. What if our Marineres Chriſtiãs had ſuffered the lyke daunger and detriment for any mãnes ſake within their ſhyppe, Doubtles they would haue ſworne, and out of hande wythoute examinacion haue caſt him into the ſea. But theſe men be wyſe that they do

not,

not onelye serch to knowe his faulte by lottes, but diligently seketh to knowe all the circumstances howe he fell into thys daunger, lest Jonas should accompt him selfe vniustlye condemned. Of thys doyng of the Mariners we learne two thinges, one humanitie towardes the afflicted persons. The other that all kynges and magistrates oughte to condemne thys lawe as a thynge pestiferous and damned by gods lawes, to execute sentence agaynste anye man before his cause and matter be heard, for it is contrarye to the lawe of god, the lawe of nature, and the law of mā. Yea God commaundeth that noman shoulde be condemned with the testimony of one mā. deu.xvii.

Here

Here is for the 'kynges ma-
geſtye and hys coũſel one more
doctrine to be learned of theſe
Mariners. I ſayde that foure
ſortes of people were the occa-
ſion of the trouble of hys Ma-
giſties ſhyppe thys Realme of
Englande, but I ſayd not that
euerye man of theſe foure ſorts
was giltye of the tempeſt, ther
fore there muſte be lottes, and
examinacion of euerye degree
and of eche perſon in hys de-
gree that the innocente be not
punyſhed, neither the tranſgreſ
ſoure fauored. And theſe muſte
be examined by the mayſter &
hys ſhyppemen: that is, to oure
purpoſe, of the Kynges mage-
ſtye and hys Counſel. So that
in caſe the godlye wythout re-
ſpect of perſons, ſeeke to know

and

and vpon truthe, and knowe-
ledge, punyshe as they knowe,
the shyppe of thys commune
wealthe shall rest in peace
and quyetnes: if it be not
serched for, and amen-
ded, the shyppe of
the commune
wealthe
shall
at laste be burste in pie-
ces, whyche the
Lorde defend.
Amen.

¶ The thyrd Sermon vpon Jonas, made by John Hoper the. v. of Marche.

¶ The Preface.

E neuer rede in anye wryters whether they be holy or prophãe of anye kyngedome or comune wealth that continually endured without tumultes, sedicion or warre, eyther by forayn and outwarde enemies, eyther amonge it selfe by conspiracye, treason, & disobedience of subiectes of the same realme, and the same euyll not beynge in tyme taken hede of, and redressed, brought alwayes the kingdom or commune wealth from trouble and sedicion vnto vt-

ter

ket ruyne, and confusion. We wyll omitte and passe ouer to speake of the kyngdome of the Assirians, the Persians, Grekes, & Romaynes (although of theyr originall, continuaũce and distruccion, the holye Byble maketh in Daniell the prophet, and other places of the Scripture, muche mencion of) we wil speake but of two kingdomes, of Juda, and Israell. What troublers, contencion, warres, sedicion, and rebellion they suffred, and at laste came cleane to noughte, the bookes of the kyngs, and Chronicles doth recorde, and the Prophet Jeremye. What the causes of these troubles and dystruccion were, the godlye readers of the scriptures be not ignoraunte.

But the men of that tyme, the Prynces, the kynges, neyther the prieſtes would vnderſtād, but aſſigned falſe cauſes, the preachynge of goddes worde. iii. Regum. xviii. For thus sayeth Ahab vnto Elias the prophet: arte not thou he that troubleth Iſrael: and ſo sayeth the people. Hiere. xliii. The worde of god ẏ thou haſt ſpoken vnto vs in the name of the lorde, we wyll not receyue it, but we will do whatſoeuer ſeme vnto vs good, ẏ we may do ſacrifice vnto the Quene of heauē, and offer oure offerynges vnto her, as we haue done and oure fathers, our kinges, & our pryn ces, in the cities of Iuda, and in the ſtretes of Ieruſalē. Thē had we aboūdaunce of al thinges

ges, and wel was it wyth vs, & we felte no yuell. Assone as we lefte offeryng to the Quene of heauen, and sacrificed no more sacrifyce vnto her, we lacked al thynges, and be consumed wyth warre, and hungre. But the true Prophetes of GOD shewed the true causes of these euils, to be the contempt of goddes word, as Elias saide vnto Ahab: I trouble not Israell, but thou and thy fathers house, troubleth it. For ye haue forsaken the commaũdemente of the Lorde, and thou goest after Baalim. But the princes and the people cõtinually defẽded ỹ falle causes & accõpted ỹ prophetes of god ỹ wold haue corrected theyr error, to be seditious, & trapterus

persons, and euen so persecu-
ted and kylled them for there
true preachynge: Till at the
last they perished and theyr re-
alme wyth theym, as ye maye
rede .iiii. Regu. xvii. and in the
last booke of the Cronicles in
the last Chapiter. Unto the les-
sō of those two Chapters I ex-
horte the wyse, and godly hea-
rer. For ye shal gather of those
places that the contempte of
goddes worde was the occasi-
on of the losse of these realmes.

The same euyll vexeth vs
at thys presente daye. The
shyp of thys commune wealthe
of Englande is tossed vpsyde
downe, and the occacion there-
of is imputed and layed vnto
Christe and hys holye worde,
though falsly, for Christes na-
ture

ture is to apeace and quiet all troubles and tempestes wyth hys presence. John.vi. Therefore thys false and preposterous cause of trouble muste be taken hede of, if we wyshe the shyp of this kyngdom to come to rest. We shal neuer bryng it to passe vntyll suche tyme as we agree and confesse that Jonas is the occasion whye the realme is thus vnquieted, that is to saye, as manye as be in this realme, that neglect, or peruerte theyr appoynted vocacyon.

I sayde O kynge that Jonas myght be founde amonge foure sortes of people wyth in youre maiestyes Realme, amonge the priestes, noble men, lawers, and the commune peo-

ple. But lest anye man shulde thynke I condempned euerye man within the shippe of your commune wealthe, we wyll folowe the wisdome and comendable doinges of these shippemen which were not only content to haue found out Jonas (the cause of theyr trouble) by Lottes, but also diligētly they examin him. So ỹ same thing most gracious kyng we muste do. But before we take vpon vs theyr examination, we wyll praye vnto almightye god for his holye spirite of wysdome, lest in this necessarye and profitable examination we erre and be deceiued. And also that they vpon whome the Lottes do fall, and can not iustelye excuse theyr faultes, maye learne

to amende theym, and tourne
vnto the Lorde, and from
henceforth maye lyue
in puritie and in
nocencye of
trueth
and vertue all the
dayes of theyr
lyues.
So be it.
☞ The ende of the Pre-
face.

WE haue hearde
howe Jonas for
the contempte
and disobeyinge
of hys vocacy-
on, to haue fal-
len into syxe greate dawn-
gers. Of two we haue spo-
ken

ken, Now we be come to the thirde, where as he and his fac tes be deligentlye examined, whyche doutles was agreate crosse and trouble vnto hym. For there is nothyng that dyspleaseth man more thē to haue his faults hiddē, to be brought vnto lyghte and knowledge. God notwythstandynge suffereth that manye tymes for oure good, and profit, that we beyng brought vnto acknowledge of oure synnes, myghte hate the same and praie for the remission thereof, and so is it better (howe so euer the blynde flesshe iudgeth) to haue oure synnes (if God wyl) opened for oure saluacion, then hyd to our losse and dammacion. In thys examinacion we se not only the

daunger

daũger of Jonas, but also the office of euery good maiestrate that meaneth to quiet and rest hys commune wealth, beynge in trouble,

Those shoulde be examined, that by any signe, or probable suspicion seme to be the authors of tumultes. And thys bsynge moderacion in examininge the innocente and good, shalbe fre from payne, and punyshmente: and the Culpable and gyltye, founde worthye of correcciõ. First therfore let vs exampne the Byshoppes and prestes, whether those ỹ know the wyll of God by hys holye worde, diligentlye teache and preache the same vnto other. Then whether any mã of that vocacion, teache false doctryne

in

in the churche of Chriſt. If the one do to litle in the fyrſte, and the other to much in the ſecõd, or the one neglect the fyrſt, and the other to diligente in the ſecond, both theſe be Jonas, and occaſion ỹ the ſhyp is moued. Agaynſte the negligente ſorte ſpeaketh Ezechiell. iii. xxxiii. & Agge. i. with vehemẽt wordes. and threteneth eternall dampnacion to ſuche as preacheth not, nor buildeth vp the temple of goddes congregacion: lykewyſe Saynt Paul. i. Cor. ix. Agaynſte thoſe that teache falſe doctrine ſpeketh Chriſte Jo. x. and Paull. i. Timo. iiii. Hier. xiiii. Amonge the noble men, Jonas that troubleth the commune wealth may be foũd amõg two ſortes of them. The

one

one of them hathe inoughe gy-
uen him from God, yet is not
content there withal, but for a-
uarice, and loue of him selfe and
his insaciable couetoulnes scra
pethe, and gathereth to gether
whither with ỹ law, or against
the lawe it maketh no force
so he haue it. So this Jonas
and trobler of the ship with all
iniuries and wronges, rather
woulde ad somewhat where in
deade is to much, thẽ to depart
a litle where as is nothynge at
al. And in vaine glorye & pride
of the mammon of ỹ world, they
wyll condemne and disdayne ỹ
verye Jmage of God in the
poore, agaynste whome spea-
keth Salomon. Prouerb. xiiii.
he ỹ calumniateth the poze, a-
brayeth hys creatoure. Take

example

exãple hereof. Out of the .ix. of
John howe the generall coũcel
of the Phariseis layde to the
poore blynde man his blindnes.
Theyr reproch of gods worke
was reprehended: and the insa-
ciable and couetous hartes of
theym be condemned by Esaye
the Prophet: Chapter. v. cur-
sed be ye that Joyne house to
house, and feld to feld. The ex-
perience of thys curse had A-
hab, that vngodlye toke from
Naboth his vineyard. If these
men that hath Inoughe wyll
not moue the shyppe of youre
highnes commune wealth, let
theym leaue their rauenynge,
and giue god thankes for that
they haue, and to theyr abili-
tye healpe, & not rob the poore.
The other sort of noble or gen-
tlemen

tlemen that make moze expẽce
then their reuenues and condi-
cion is able to beare and liueth
by dysse, Cardes, whozdome,
fraude, gile, deceite, thefte and
suche like: Indifferent exami-
naciõ not only by gods lawes,
but also by mãnes lawes wyll
pzoue thẽ not only to be diso-
bedient Jonas, but also starke
theues. The lawiers if they be
examined diligently, there wil
be so many found amonge thẽ
to vnquiet the shyppe of thys
commune wealthe, that few oz
none wilbe found clere. And a-
mong the lawyers I put Jud
ges, and Justices the one foz
gaine, careth not to defend the
faulsest cause and most vniust
matter ỹ can be bzought vnto
him, & pzomiseth (like a theyfe)
the

ȳ cause to be good, till he haue
emptied hys poore Clientes
pourse. Then washeth he hys
hãdes, with as much soule ho-
nestie, as he can, and referreth
the doutfull cause aboue his
lerning, to the ignorraunt men
of ȳ shire, to be iudged at home
lyke a kole, wher as his pourse
can no lenger cause his prattler
and ignorraunt lawer to kepe
his cause alooke and out of the
shire. And in dede suche a sub-
iecte as can not fynde in his
herte after gods lawes to ende
his contencion without stryke
by the arbitremẽt of those that
be his neighboures, is worthy
to fynde such a Jonas as wyll
neuer leaue blowinge at hys
pourse, till he haue vnladed it
euen to the bottome, and haue

caused

sauled him to spend asmuch in recouerye of twētie shillinges by lease, as he might haue purchased twenty shillinges in fee simple. I dāpne not the lawe ꝑ is good, but these theues ꝑ abuse ꝑ law: for their doinges is nothyng but gile & deceate, & a noble kynd of theuery. Against ꝑ which speketh zachari in his v. Chapi. And God. Exod. xx. Deut. v. Thou shalt commit no thefte. Thou shall geue no false testimonye agaynste thy neyghboure. These Jonasses dothe not only geue false testimony, but also for lucre defendeth ꝑ same. And not for a day but for a yere, and yeres. The more shame it is to be suffred. The iustices be also Jonas, for they receiue rewardes and bri

bes, whiche blindeth the eyes, De.xvi. & maketh them to corrupte iustice to theyr eternall damnacion & they amend not. Agaynste whom speaketh Salomon, Prouerbes.viii. He that quiteth the euyll doer, and cõdemneth the innocent, be bothe execreable and damned before God.

Among the cõmune people ye shal also find many Jonasses, but ỹ we maye the better espye thẽ out, we wyl deuide them into the rustikes or people of the contrye: & into the Citizens. Al & euery contry or housbãd mã that liueth not of his labour, and geueth hym selfe to Idlenes, and so moueth seditiõ and treason agaynste theyr lawfull kyng and Magestrate, or priuelye

uely in theyr conuenticles, and assemblyes speke euell, curse, or prouoke any thing agaiust their magestrates, thei can not wyll learne, nether to knowe god, nether to obey ther prince: these be those among this sort of people ỹ be Jonasses, & trobleth the state of this realme. Amonge the Citizens be a great number that trouble the shippe also, as adulterous vnpunished, the fraude and gyle of the marchaundise, ydlenes the Mother of all myscheyfe, theefte, murder, blasphemous othes, conspiracye and treason with open slaũder and rebuke of goddes moste holye worde. These thynges and suche lyke tosseth the poore shyp ỹ hardly she cã saile aboue the water.

And so displeaseth the Wayes fye of God, that he wyll neuer ceasse from sending of tempestes, tyll those Jonasses be amended, or caste into the sea.

But before I come to Jonas aunswere vpon hys examinacion, because I knowe thys sayinge to be trewe: obsequium amicos, veritas odium parit. That is, flatterye obtayneth frēdshyp & the truth displesure, lest any mā shuld for my truth and liberty be offēded, I wyll briefly purge my selfe. Doutles it were pleasure to me to speke nothynge at al, in case the necessitie of my vocatiō, the daunger of these Jonasses, and the saluacion of this shyp of oure commune wealthe forced me not therunto. As touching my

self I am called vnto this place to cry, in case I do not I know all the bloud of these Jonasses shalbe required at my hande: which god forbyd. It were better I shuld cal so hard as heauen and earthe might sounde agayne of my voyce.

The saluacion of these wicked Jonasses moueth also to speke in this matter & with the trompe of gods word to wake thē out of their slepe, leste they slūber & rest so lōg in theyr wickednes, ẏ they go slepyng to eternal dānaciō. These therfore I call vpon for the amendemente of theyr knowledge and liefe.

Farther the loue I beare vnto the Kynges Maiestye and to this comune wealth of Eng

land compelleth me to speake, seynge I se the angry hand of God all redye streached forthe to punysh vs, if we awake not oute of synne. Laste of all be it knowen to all menne that I speake in the condemnacion of the euyll, and commendacion of the good. And that all men may easlye find out and know amonge these foure sortes of people, the Jonalles, and troublers of thys shyppe and commune wealth of Englande, I grue you one moost true and generall rule, whyche is thys. Whoso euer, or of what so euer degre he be, that is or sheweth hym selfe to be offended wyth thys my free and indifferente speakynge of Goddes worde, he or they be they what they

they be maye, arte the verye Jonasses and troublers of thys commune wealthe. And these menne loue moze darckenes thē lyght, mozeto trouble the shippe then to rest her. But nowe to the texte wherein is cōtayned Jonas aunswere vpon hys examinacion.

He aunswered them: I am an Ebrew, and feare the lord God of heauen, that made the sea and the drie land.

When as Jonas perceaued he coulde no longer clooke

and hyde hys offence, he dothe not onelye confesse hys faulte, but also maketh them prtuye, and vttereth hys fayeth and religiō he hath in GOD, vnto theym. In that he confesseth hys faulte, we learne that the fyrste gree and procedynge to mercye and remyssion, is the knowledge of the synne, whyche is a thynge moste difficile and harde to the flesche to saye: I haue offended the Lord, and wil amend. For either we denie oure syn with Cain, or extenuate and excuse it wyth Saule. Would to God our Jonasses would acknowledge theyr fautes, & not excuse it nor extenuate it. It is but a mockerí once in a yere to acknowledge, and murmoure oure faultes in the

prtestes

prieſtes eare. But we ſhoulde from the harte repent the neglectyng of our bounden duties, and vnfaynedlye amende it, whyche is not onely paynefull to the fleſhe, but alſo gratefull vnto God. I exhorte all men therefore that knoweth theym ſelues gyltye, as in deade there is none of vs of all partes innocente, we ſaye wythe Dauyd: we haue offended the Lorde.

Yet is not thys inoughe to confeſſe our faultes, but therewythall we muſte make a confeſſion of oure fayeth, but not ſuche a confeſſion as mooſte menne vſe, but ſuche as maye moſt be lyke vnto Jonaſſes. And let theym imbrace onelye Chriſte and hys doctrine, and

wozshyp god in spzite & veritye as his wozd teacheth. This I meane, let the pzeistes teache accozdinge to the wozde of God, the noble mē gouerne and rule thereby; the lawers conformme theyr lawe to gods law, & suche lawes as be contrarie to gods lawes abzogate and abolishe. The people shoulde heare the wozd of God, geue faithe vnto it, and folow it. And so saye euery man of vs with Jonas, I am an Ebzew, that is to say, I am a chzistian man, and wyll frome hencefozthe forsake my synne, that disquieteth not only myne owne conscience, but also the hole cōmune wealth. It followeth how the mariners toke Jonas answere.

Then were the mē

excedige

exceadyngelye a-
frayde, and sayed
vnto hym. Why
dydest thou so (for
thei knew that he
was fled from the
presẽce of the lord
because he hadde
tolde them) & said
more ouer vnto
him: what shal we
do vnto the, ꝙ the
sea may ceasse frõ
trobling of vs: for
the sea wrought &
was troblous.

In these mariners we see
three thinges; feare, rebuke of
dys-

disobedience, and takynge of councell howe to saue the ship. This feare it is mooste like sprange of this that the mariners had heard Jonas saye howe he was commaunded by God to preache vnto the Niniites theyr destruction, and the cities also for theyr synne. The mariners knowing them selfes giltye of the same, them selfes being both Idolaters, infidels, and of corrupt conditiõ and lyuyng, fered the lyke punishment. Who is it that will not tremble at the angrie countenaunce of gods displeasure? But nowe a dayes oure stonye and indurate hartes be paste al feare, and turneth the threatenings of God to a laughter, sayinge in theyr hartes: ther is no God.

That

That these gentilyche Ma-
riners rebuke Jonas of dyso-
bedience, it declareth the faute
to be so greate when anye man
leueth his vocacion and spec-
ally the vocacion of preching,
that it meriteth and is worthy
to be rebuked of all men. But
suche is nowe the proude min-
des of Bysshops and pastours
that it wyl suffer no rebuke, or
Christian admonicion, but wil
be lauded and praised yea in e-
uel doyng and omissiõ of their
vocacion, as it is to be seene in
that horrible and wycked de-
cre: Si papa. And not onelye,
the Pope but also euerye man
that slepeth, and delitethin his
sinne, refuseth all maner of ad-
monicions. If Jonas toke wel
at worthe the reprehension of

the

the heathen, it is moze then a shame one Chzistian to fozsake the admonicion of an other.

In that they aske counsell of Jonas, howe to saue the shyppe, they declare a syngulare humanitye towardes a straunger: that although by the meanes of hym they stode in daunger bothe of lyfe and goodes, yet woulde they leaue no meanes they coulde, to saue hym, thoughe it were wythe theyz greate losse, and daunger.

Thus we be bounde to do as occacion shal serue: not cruelly wythout discrecion to reuẽge, but cheritably with pacience to beare with the weke, vntyll suche tyme as the lawe requyzeth execucion of the euyll.

Nowe

Nowe foloweth the aunswere of Jonas, wherwyth al he condēneth him selfe as it is plaine in the texte, and is the fourth daunger he fel into.

Take me and cast me into the sea, so shal it let you be in rest, for I wote it is for my sake that this great tempest is come vpon you.

In thys aunswere we learne and knowe what is the nature and condicyon of euerye penitente manne, to Judge hym selfe worthy payne and punyshemente. And that is so trewe in case wee Judge not so of oure selues (and saye: here

heretofore I was accompted and toke my selfe for a christian man, but in deade I was the contrarye, wherefore I am worthy of punyshmente) we be but Hypocrites and deseblers. Thus shoulde the Nobleman saye, the Lawer, the preest, and the commune sorte of men as Dauid techeth. ii. Sam. xxiiii. When he sawe the commune wealth punyshed and in daunger of dystruccion for his offence, he sayde vnto the Lorde as Jonas dyd.

I haue synned, I haue done yuel, what hath these shepe offended: let thyne ire & displeasure be agaynste me and my fathers house.

But O my gracious Lorde and kynge, suche penitent and sorowfull

sorowful Jonasses be farre out of youre realme, for none wyll confesse theyr faultes. They wyl rather saye: let the Bible in Englishe, and the preacher of gods word be cast into the sea, and so shall folowe quietnes, for it was neuer wel sithe preaching begā. But these be, most gracious kyng and honorable coūselloures, Caiphas felowes that sayde: ye vnderstande not Jo. xiii. Chap. But what followed? It happened vnto the wicked as he feared. They lost theyr communewealth as their fathers did before, and came in to bondage bothe of body and soule.

Now foloweth the fifte daūger that Jonas fel into. The mariners can not saue hym, as the

texte sayeth.

Neuertheleſſe, the mē aſſaide with rowing to bringe the ſhip to lād: but it wolde not be, becauſe the ſea wrought ſo & was ſo troblus againſt thē.

In theſe Mariners ỹ holye goſt teacheth vs two thynges, the one howe they would haue ſaued the troubler of the ſhyp, the other that they coulde not ſaue him. In the firſt is noted the nature & condicion of euery godly Magiſtrate ỹ would if god wold & the lawe, al men to be ſaued: as Moſes did pray for the people ỹ rebelled, for Aaron & Marye, hys brother & ſiſter. Joſua called diſobediente

Ahab sonne. Here is the perci-
al and corrupte iudgement of
kynges, Magistrates, iudges
and such as beare office in the
commune wealth horriblie cō-
demned: that serue not the law
but mayster the lawe, and for
lucre or affectiō damneth hym
the lawe quytteth, and saueth
him the lawe condemneth, con-
trary to the doctrine of Salo-
mon. Prouerb. xvii. Deut. xix.
Luke. xxii. Rom. xiii. Jac. iiii.
That they could not saue Jo-
nas, we learne that no cōmune
wealth cā be quieted except the
trāsgressors be punished. Jos.
vii. God giueth no victory to ȳ
children of Israel till Ahab be
punished. The plage cessednot
frō ȳ Israelits, til Phinees had
slaine the adulterous, Nu. xxv

And the Lord sayth in Ezechi-
ell.xxxiii:ye lifte vp youre eyes
to your Idoles, & shede blouds
and thyncke ye, ye shall posses
thys land: Ye pollute eche an
others wyfe, and should ye in-
habit thys lande: Hether vnto
alludeth sayncte Paule. Ephe
sians. v. Let no mã seduce you
wyth prophane woordes, for
these thyngs cõmeth the yre of
God vpon the chyldren of di-
struste.

Generallye we learne that
there is no more pestiferous
hurt cã come vnto a commune
wealth, then ouer muche lenity
and preposterous pitye to suf-
fer the lawes of a realme to be
broken and neglected, wyth-
out punyshement of the trans-
gressoure: as it shall be more

declared

declared here after. Nowe to the text, whyche containeth the prayer of the shypmen in thys wyse.

Wherfore thei cried vnto the lord and sayd O Lorde let vs not perishe for thys mannes death, neither lay thou innocent bloud to our charge: for thou oh lord hast done, euen as thy pleasure was.

Of thys oracion fyrste wee learne that the Mariners were conuerted vnto God by ỹ preachynge of one Jonas. Before eche man called vpon a sũdrye god, now al cal vpon one god. They excuse not theyr olde I=

dololatrie for their olde custo-
mes sake, nor yet for the auc-
thoritie of their forefathers,
but symplie they imbrace the
trueth. The same shoulde we
followe, and for oure doctryne
it is written, as sayth Saynte
Paule in the fyftenth chapter
of hys Epystle to the Romay.
Whatsoeuer thyngs are wryt
ten, are wryten for oure lear-
nyng: that we through paciẽce
and comforte of the scriptures
shoulde haue hope. Castyng a-
way al Idololatrye & false ho-
norynges of God, we shoulde
in Chryst imbrase and receyue
the euerlastynge God and hys
infalliable worde, seynge wee
be not moued there vnto by
one Jonas but by manye: by
kynge, by counsell, and ma-
ny

vpe other menne of God.

The seconde thynge we learne oute of thys prayer is howe they desyre GOD, not to Impute vnto theym the deathe of, Jonas whyche had not hurte theym but hymselfe, in dysobeyinge the Lordes commaundemente: wherein we maye see howe the Gentiles and Ethnyckes abhorred murder, and Manslaughter, and accompted it horrible and a thynge damned by the lawe of nature:.

They were in the sea, and no manne coulde haue accused them of murther, yet perceyued they well that the eyes of God coulde marcke theym where so euer they were, and woulde punyshe the facte. And wisely

they iudged: for so teacheth vs all the Scripture of God as it shall nowe apere: for I wyll somewhat touch thys horrible crime of murder more at large. Murder is cõmitte two maner of wayes, by chaunce and ignorauntelye, or of malice and wetingelye. Ignoraunt when agaynste hys wyll doynge and meanynge nothynge lesse then murder, agaynst hys wyll killeth. Suche a murderer by the lawe shuld not die, for God absolueth and quitteth hym, and prepared in the commune wealthe of the Israelites, sanctuaries, and refuges for them, whyther as they might flee for their sauegarde. Exod. xxi. Nu. xxxv. Ios. xx. lest theyr bloude shulde be shed againe.

He that of malice, and willing
ly killeth a mā shuld no wayes
be saued, for vnto such the lord
commaundeth deathe agayne.
Exo .xxi. Leui. xxiiii. And also
in the tyme of the lawe of na-
ture this was the commaunde-
ment of God for murder. Gen.
ix. he that sheddeth a mannes
bloude, shall haue his bloude
shed againe: and so saith Christ
Math. xxvi. he that striketh w
the sweard, shall perysshe with
the sweard. This sin is so horri
ble, that no indulgēce or pardō
shulde pitie the offence, nor par
don the fault: but the murderer
incase he fled to the highe aul-
ter, he shoulde be fet fourthe:
as ye maye see the experyence
in Joab at the cōmaundement
of Salomon. iii. Regum. ii.

Creede

and reade. Nume. xxxv. If the
gistrate dyspense either for fere
of hym that shoulde suffer exe-
quution, or for anye profit or
gayne, and punysh it not, what
doth he other thē prouoke the
ire of God agaynst hym selfe &
the hole realme? For the Lorde
sayeth, he wyl not dwell in the
earth tyll it be pourged wyth
the bloude of hym that shed
the bloud. Nume. xxxv. Let all
men therefore in the commune
wealthe knowe and feare thys
doctrine of Paul. Ro. xiii. The
magistrat beareth not a sweed
in vayne. Let the Maiestrate
take hede of two thyngs: first y
vnder the pretexte and cloke of
the lawe to serue hys affecci-
on or gayne, he punyshe not y
innocent. In thys offended the
kyngs and magistrates of the

Jsraelites that for the maintenaunce of theyr superstition, false religion and corrupt maners, kylled and put to deathe the Prophetes, and the Apostles. So Jesabell caused Naboth to be slayne. iii. Reg. xxi.

The second let ỹ magestrate take heade he absolue not him that God condemneth, and cõmaundeth to be punyshed, for gayne, affection, good intencton els for any folyshe & preposterus pety: for so doing Saul loste his kyngdome. i. Samu. xv. reade the place. And Ahab the kynge of Jsrael for dimissyng of Bennaud as god said: they soule shalbe for his soule. iii. Regum. fourtene. Euen as here is occacion to admonishe of iustice towardes euil doers,

so

lo is it to speake of warre, and how it may be vsed lawfulli by magestrates. The magestrate offendeth when he beginneth or continueth any iniuste battel, or of affeccion punisheth any innocent person: So Josyas offended althoughe he was a good man in makinge warre with the Egyptcians, where as honest condittons of peace was offred, and was slayne for his laboure. The magestrate of the other part maye offende if he incase he see his subiectes oppressed and wyll not defend thē as Abraham did his neuie Loth and other. Agayne, thys battell he is daylye bounde vnto, to warre agaynste vice and to punyshe, synne and incase he see anye rebellion to resiste the iuste

iust execution of iustice, not to feare: for God wyll helpe his procedinges. Deut. xiii. And it maye be seen that God wyl fauoure the magestrate that fighteth against his owne brother, if it be to amende vyce and to kyll synne. For in manner the hole tribe of Beniamin was destroyed for the defence of adulterie. Farther a maiestrate fighteth iustly, when he resisteth vniust force, whether it be of forein ennemyes, or of his owne rebellious subiectes. Of such lawes as shulde be kepte in the tyme of warre it is written Deut. xx. xxiii. Luke. iii. Oure warryers haue made of war a menes and waye to all robberye and spoil. The captayne by hys fayth is bound to haue as many as his

alowaunce

allowaũce chargeth him with all, but lyke a thiefe he deceyueth the kynge bothe of hys nounber of menne, and robbeth hym of hys goodes: and for lacke of true paymente to the halfe number that he is appoynted vnto, he weryeth the good wyll of the poore Souldiours, that extreme pouertye wyth syckenes for lacke of paymente of theyr wages, causeth theym to passe neyther of the kyng, neyther of the commune wealth.

And as these vniuste and alreadye dampned Cappytaynes (excepte they repente) wyth receyuers, paye Maysters, vitaylers, and other, destroye not onelye the lawe and Maiesty of Armes, but also deceiue

the

the kynge by pyllyng and pol lynge the poore & needye soul= dyours: so decaye & vndo they the hole commune weale. For they come to serue the cõmune wealth of lytle or no valewe at all: in seruyng of the commune wealthe they enryche them sel= ues vniustly to the vtter impo uerysshynge, and beggerynge both of the cõmune wealth and the heades thereof.

And well both Magistrate and Souldiour meriteth the same. For the one trusteth he knoweth not whom, other then vpon reporte: the other pre= pareth hym selfe to the warre for defence of his contrey, with horedome, theefte, and all ab= hominacyon.

And

And by falſe & theuiſh meanes bryngeth moze to the war then is hys owne: no maruell then though God ſet ſuch a thiefe o uer hym as wyl geue hym leſſe thē is his dew. True men were wount to go to batel, and ſuch as prepared theim ſelues with the feare of god to liue and die foz theyr Magiſtrate and cou-try: nowe the veryer thiefe, and blaſphemoure of the God of batel, the better ſoldiour. Wel God maye gyue the victorye to ſuche blaſphemours foz a tyme, but doutles it wyll not noz cannot continue. Loke vp-on all the warres that Moſes wrytteth of in hys fyue bokes, and then ſhall ye knowe the ſame. Wherefoze I humbly re quyre all Magiſtrates bothe

in peace and warre to punysche chiefely these two vices adultery & blasphemye, incase they would haue either victorie in war, or quietnes in peace.

As touchyng swearyng and blasphemye, it is knowen vnto al men of God, how the law condemneth it in the fyrste table. Exodi.xx. Deutronomi.v. Thou shalt not take the name of the Lord in vayne: for God wyll not leaue vnpunyshed, suche as abuse hys name. Of an othe I thynke it therefore conuenient to speake sumwhat. There is two maner of othes, the one of custome or of sport, the other serious and graue, requyred and taken before the Magistrate or Judge. The fyrst is deuyllyshe, dannable

and nought of euery part, and forbidden by god to all chri-stian mē. The other that is taken for the glorye of God, the defence of the trueth, or helpe of a mans neyghboure, as necessitye shal requyre is lawful and godly. But in this lawful oth a man may offend two maner of wayes. Fyrst if hys hert and mynde be not accordynge to hys woordes, but that hys mouth speaketh one thing and the herte thyncketh an other thynge: the seconde if he that sweareth, sweare by anye creatures. Both these be blasphemous before God.

And in case it be damnable in a noughty matter to sweare by creatures, is it not the same trowye, daylye and folyshly of

custome to sweare by a mans hande, hys heade, by the masse, and suche lyke. The more vile the thynge is we sweare by, the more is the othe detestable before God. Wherefore in thinges not necessarye, and requyred lawfully, to sweare by anye thyng, is synne. In waighty matters to sweare by ani thing except by god, is no lesse offēce. That may we see. iiii. maner of wayes. By reason, ỹ holy scripture, exāples, & the Cānon law. By reasō thus: to sweare is to protest & promise the thing we sweare to be true before hym ỹ knoweth the thoughtes and cogitations of the harte, that knoweth onlye and solye God: therefore is it blasphemye to sweare or attribute ỹ same to a

creature as they do that swea-
reth by creatures.

Agayne euery oth hath an-
nexed wyth it, an inuocacion,
and execracion. An execraci-
on, that he by whom we sweare
maye punyshe and curse vs
if we swere false. An inuocaci-
on, that he by whom we swere,
woulde helpe vs if we sweare
true. But onely God can saue
and lose, reason woulde then
hym onely to be swoꝛn by.

The authoꝛitye of the scrip-
ture. Thys also is double: the
one techeth by whom we shuld
swere, the other by whome wee
shoulde not sweare: that is by
God, & by no creatures. Deut.
vi. x. Thou shalt feare the loꝛd
thy God, and woꝛshyp hym,
and also sweare by hys name.

Esaye.

Esai .xlv. vnto me shall euerie knee bowe, and euery toung sweare. In the .lxv. speakynge of the callynge of the Gentiles he sayeth: He that wyll sweare shall sweare by the true God. And Jere.xii. they shal sweare the Lorde liueth.

That no man should sweare by creatures, ye haue. Exodi. xxiii. Ye shall not thyncke vpon the name of straunge goddes: neyther shall it be hearde out of youre mouthes. Josue. xxiii. The people be admonished not to sweare by the names of the goddes that the people vsed, whither thei were going. Hierem.v. It is sayde that the people offended because they sweared by the gods that were not God. And ỹ people thynke

it is no synne to annex a crea-
ture with god, heare what So
phonie the prophet saith. Cap.
i. I wyll sayeth the Lorde, de-
stroye them that worshyp and
sweare by Malchon, that is to
saye by there patron. Where
as the Prophet meaneth, they
that sware by god & creatures,
matcheth & setteth God and the
deuyl in one chayre, & sete. Exā
ples out of ỹ scriptures: Abra-
ham sware by the moste hyghe
god. God sweareth by hym selfe.
Policarpus woulde rather
suffer the flames of fyer, then
to sweare by Ceasars fortune.
Euseb. libro. iiii. Chap. xv.
The Canon lawe Causa.
xxii. Q. i. clericum per creaturas. &
Et si quis per creaturas. and si aliqua
causa. also Nouet te iterum.
Thus

Thus the lawes begynne, and the glosse vpon the same places requyreth vs to sweare onelye by god. I haue taried the longer in thys matter, because I happened to se of late a certaine boke for the making of Deacons, prieſtes, and Byſhoppes, wherein is requyred an othe by Sainctes: where at I did not a litle wonder. And howe it is ſuffered, or who is the authoure of that booke, I well knowe not. I am led to thynke it to be the faute of the correctoure in the printynge, for two cauſes. One is because in the othe for the Byſhoppe is no mencion made of anye ſainctes.

The other cauſe is, that in ỹ ſame boke the miniſter muſte

confesse at the receiuyng of his vocacion, ỹ the boke of God, ỹ holy scriptur to be perfet, & sufficiente for the saluacio of mā. Yet do I muche meruayle that in the same booke it is apointed that he ỹ wyl be admitted to the ministery of goddes word or hys sacramentes must come in white vestimētes, whiche semeth to repugne playnelye wyth the former doctryne that cōfessed the onely word of God to be sufficiēt. And sure I am they haue not in ỹ word of god, ỹ thus a minister should be apperelled, nor yet in the primatiue and best church.

It is rather the habit and vesture of Aron and the gentiles, then of the ministers of Christe. Farther where and of whome

whome, and when haue they learned, that he that is called to the ministery of gods word, shoulde houlde the bread and chalice in one hande, and the boke in the other hande? Why do they not as well gyue hym in hys hande the founte and the water? For the one is a sacramente as well as the other. If the founte be to great, take hym a basynne wyth water or such lyke vessell. But in thys mater and in other, as tollerable thynges be to be borne wt for the weakes sake awhyle, so I thyncke it not mete before the Kynges Maiestye and his mooste honorable Councell to halte in anye parte, but to saye the truth: that they knowing ỹ same, may redresse it allone as

maye

maye be, as my parte is & al o-
ther priuate persons to praye
thē to do the same, & besech god
to restore vs to the primatiue
church, which neuer yet had nor
shal haue ani match or like. Be
fore all thynges beware of an
oth by any creatures, except ye
will be glad to haue gods dis-
pleasure. Now foloweth ẏ sixt
dañger of Jonas, howe he is
caste into the sea.

So they toke Jonas & cast
him into the sea, & ẏ sea left ra-
ging. And ẏ mē fered ẏ lord ex
ceadinglye, doinge sacrifices, &
making vowes vnto the lord.

Here se we two thynges: Jo-
nas cast into the sea, and howe
the sea left there vpon hys ra-
gynge. Out of the fyrste lear-
neth euery Magistrate & king
their

their office to caste out of theyr cõmune wealth, as manye Jonasses as they fynde stoborne, & wyl not amende theyr lyues. If Jonas in the sea could not be saued, that offended but in neglectyng of hys dewtie, and yet confessed his faute, & conuerted ỹ mariners, what maye wee thyncke: is it possible to sayle or lyue quyetlye wyth so mani obstinate Jonasses? Nay doutles: what remedy thẽ? Let thẽ be cast all into the sea. But lest mẽ shuld be to much offẽded w̃ this seuere punyshment as though I wold al to be cast in to ỹ sea, I wil bring ỹ examinacio̅ of ỹ mater to the .iiii. sorts of people ỹ I spake of before, and so appoint of euery sorte whõ the kinges magestie must

cast

cast into the sea, or sende to the Gallies.

Fyrste Let vs speake of the Bysshops and prieste. Theyr office was in the primatiue & fyrste churche, to be preachers of goddes worde, and ministers of Christes Sacramentes. Not to sacrifyce for ded nor lyue, not to synge, or masse or anye souche lyke. Vnto the fyrst original must al these mē as they be called, of the holye churche, be called: els by they no shepherdes, but rauenynge woulfes, to deuoure the shepe of God. And that thys maye the better be done youre maiestie muste begyn wyth youre Chapell and Chapellanes: make theym to serue the same soules that labozeth for theyr liuinges,

liuynges. If your Grace do it not, ye shal put your own selfe in daunger of God. And from hencefoorth make your Chapel laynes men of the churche, and let the Chapell go. And when your magesty hath done thys, your selfe cause all noble men of your realme to do the same. Thē reforme your Coleges in the Vniuersities, and se honest men to haue the leadynge and ouerspyghte of the youth: suche as wyll amende, let them tarye styll in theyr offyces, suche as wyl not, your magestie must remoue, if euer ye bryng the shyp to quyetnes. Vnto the clarcke from hencefoorth as ye wil aūswere vnto it, gyue no benifice, or spirituall promocions to none, but to suche a one as can

and

I wyll preach true doctryne, or els teache vnto the youth the Cathechisme, and healpe the people wyth some good councell, Or else cast thē all into the seaithat is, put thē out of theyr offyce, and put better in theyr places. And beware of this vngodly pitye wherewith al men for the most part be veri much nowe adayes combred wythal, which wyll for pitye rather let a fole or an euyl man to enioye hys benefice, then a thousande soules to be broughte to knowledge: thys in no pitye but rather a crueltye and kylling of the soule. Therfore if it should please the Magistrates to make a law that no man shuld haue Byshoprycke, benefyce, prebend, or other ecclesiastical

voca

vocacion lenger then he vled hym selfe accordyng to his vocacion, it were wonderful well

The noble men that byeth theyr offyces, and selleth agayne the iustice and the lawe, ỹ is apointed to the office, must be admonyshed: in case they wyl not amende, into the sea wt theym. Put theym out of their offyces and putte better in.

These Gentlemen that lyueth vpon dycynge, cardynge, ydlenes, or with other mēnes goodes muste be also admonyshed: yf they wyll not repente, altogether caste them in to the sea. Folysh and perpostorous pitye hath brought both kyng and the Lawes not onelye of thys realme, but also of God into

into contempte, and dayly wyl
moze and moze if it be not fore
seen. Nowe ỹ lawes that iustly
shoulde be executed vpon the-
ues, and murderers, is of fo-
lysshe pitye dyspensed wyth al,
and manye iudge it were bet-
ter to saue after hys opinion,
then to damne after the com-
maundement of God. For thei
saye: O he is a tall felowe, and
can do the kynge good seruice,
it were pitye he should be han-
ged. But in case they knewe or
goddes lawes or mannes la-
wes, and knewe what maintat
neth best a commune wealthe
they would saye: suche a thiefe
or murderer can neuer do the
kynges Magistye better ser-
uyce then when he is hanged
for hys faute, that other men

may

may feare to offende the lawe, by hys example. Marke wher vnto thys preposterous and sinistre pitie hath brought the realme, to be pestered w more theues then halfe Europe beside. In so much that a manne can not trauell suerlye by the way with twentye pounde in hys pourse, thoughe twentye men be together in a companie: as it was sene by experiēce of late dayes to ỹ great shame of al the iustices of the country and to the slaunder of the hole lawe and the realme.

The fraude, gyle, and Couetouines of the lawers must either be amended, other thei thē selues to be cast into the sea: for vnto thys hathe theyr crafte and filthy lucre broughte the

lawe, that where as at the begynnynyge of it, it was a succout and defence of the innocent, nowe be al honest men so afrayde of it, that they had rather, yea and it were better a man to lese halfe his ryghte, then to complayne and seke a remedye at the lawe. What maye wyse men thynke of that Realme where as the defence and synewes thereof is so wekened and corrupted? doutles nothynge but ruyne and perdicion.

The ociuitye and idlenes, the impaciencye and rebellion of ye people must be punyshed and amended, or else they wyl cast the shyp, the ship mayster the kynge and hys councell, yea and them selues wyth al,

into

into the sea, and bryngе thys realme to a desolacion & vtter dystruccion.

Euen thus as the kynges magestie must do in his realme, so shoulde euerye man do in hys owne houshold when there cōmeth pouertie, pestilence, war, hungre, and such lyke: he must diligently serch whether there be anye Jonas wythin hys house, that is to saye, anye idle & vnoccupied mē, any thiefes, adulterers, swearers, and such lyke, and the same to be amended or caste out of the house. Hereof youre Magestie must also take heede that ye knowe the fayeth, and conuersacyon of youre famylye, that who so euer of wytte and knowledge

enter your graces Court, may se ẏ magestye of a godly house and perceiue by the order of ẏ familye that God dwelleth in the courte and realme. But (the more to be pitied) it is so nowe that who so euer enter & marcke the condicions of manye men in the courte, he shall fynde in the moste parte of the house hangyngs of gods wou̅des, hys fleshe and his bloud, w̅ such blasphemous othes as the deuyll hym selfe if he were incarnate woulde tremble to speake. And greate wounder it is there falleth not fyre fro̅ heauen to burne them and the house they tarye in. Like wyse where as goddes lawes forbyddeth dise, and Cardes, and also the commune statutes of thys

thys realme (the moze shame it is) it is vsed daily and hourly in the Kynges Magestyes house, where as onelye the magestye of GOD is offended but many an honest man vndone in the yere. That dise house must be cast into the sea if it be not, God wyll caste the maynteyners therof at length into hell. What and if all men folowe thys godlye counsel of Jonas what wyll folow: this that is in the texte.

The sea shal leue his ragynge.

As longe as Jonas was in the shyp there was no quyetnes: nowe beinge in the sea all is at peace: so shall it be wyth vs if we amend and cease from

euyll doynges, as it is wryten. Hieremy. ii. vi. vii. And thys is easye to be proued by example, that no cõmune wealth can be pacified excepte euyll doers be punished .ii. Par. xvii. Iosaphat before he could bryng hys commune wealth to anye good poynte, restored good iudges to ỹ ciuile state of hys Realme, and true doctours to the ecclesiastical state of hys realme. Chap. xix. The same maye we see in Dauyd ii. Samuel. viii. ii. Para. xxii. xxiii. So dyd Artaxerses that sente Eldras to the Iewes; Eldras. vii.

The same order toke Cambises Cyrus sonne, though he was and idell manne, he caused the skynne of a corrupte

Iudge

Judge to be pulled ouer hys
heade, and to be nayled in the
place of Judgemente, to putte
other menne in feare how they
corrupted iustyce. For the
keppynge of all men in an or-
der it were well if men woulde
thyncke vpon the lawe of the
Corinthes: whyche men maye
reade in the Adagyes of Er-
asmus. The Adage is: Proter-
uiam fecit.

Where as euerye manne
was bounde to gyue accompt
howe he lyued, and mayne-
tayned hym selfe. And the same
lawe had Solon at Athenes.

When the Magystrate by
neglygence or Preposterous
pytye, wyll not punyshe for
syn, then God strikethe, as ye
may se by the vniuersal flowd,

by the fyre in Sodome, and Gomor. Gyue hede therefore most gracious Lordes, to punyshe these Jonasses, and to put better into theyr place, or els God wyll punysh either wͤ an euil beast, either with swerd either wyth famyne, either with pestilēce, as it is writen Ezechiell .xiiii. But in case ye wyl do it the sea wyll cease. As I praye God it maye.

Amen.

The fourth Sermon vpon Jonas, made by John Hoper the .v. of Marche.

The Preface.

Sainte Paul sayeth: it is a mooste true saying, and worthy to be receyued of euerye parte, that Christ Jesus came into thys worlde to saue synners. i. Timo. i. Unto the whiche sayinge agreeth the wordes of oure Sauioure Christ. Luke. xix. The sonne of man came to seke, and saue that whiche was lost. Who is it amõg vs all that woulde not toyfully at the hearyng of so amiable & swete a saying, reioyce: seyng we

we be all miserable and cursed synners by nature, and yet woulde (as full of miserye and blyndenes as we be) be saued, wyshe euer to be out of payne. But in thys is all the hede to be taken, leste we sinisterlye vnderstande these confortable promises, whch the deuil auēturth to swad vs vnto. Wher as he cā not al together beriue and rob vs of the promises he wolde vs to construe & vnderstand the promises amis. And where as these promises apertayneth to none but vnto repētaunte synners, he dazeth, and deceyueth oure affeccion and loue we beare to oure selues, that he wyl beare vs in hande Gods promyse appertayneth as well to the impenitent and

neuer

neuer myndynge synner to a-
mende, as vnto the sorowfull
afflycted beleuyng sinner, and
he that wyl study the amende-
mẽt of lyfe. Against the which
illusion and craft of the deuil,
Christ speaketh. Mat.ix. Luc.
v. I came not to call the iuste,
but sinners to repentaũce. Of
the whyche repentaunce if we
be destitute, nothyng auaileth
vs the promises of God. Luc.
xiii. Excepte ye repente, all
shall perysshe. And the former
promyses were not so sweete,
but these threatnynges be as
bytter: Not vnto all men, but
vnto suche as be obstynately
yuel or desperat. Against whō
cryeth Jhon Baptyste: Euen
nowe is the axe putte vnto
the roote of the tree:

Euerye

Euery tre that bryngeth furth no good fruite, is cut downe & put into the fyre. Luke. iii.

But a mā myght aske to what purpose thys thyng is spoken of by me: doutles to thys end to prosequute and folowe my matter begon. I sayd that the authours of thys vnquietnes in the realme in the churche, & in euerye houshold, were verye Jonasses, and those that troubled the shyppe: whyche oughte eyther to be amended or remoued out of their office, or els the shyppe maye neuer come to rest. But because these that be cast into the sea should not dispaire, ther must be some remedye founde to solace and comforte suche as be fallen into daunger of drowning.

Thys

Thys is the way: if they take the admonycions and the admonitours gētly and raile not agaynste them, neither wynke at their own faultes: but with a true repentaunce of the hart folowe thys our Prophet Jonas, who confessed hys faulte, and humblye asked remyssion & pardō for the same. So shal euery sinner be saued as hit was accordinge to the othe of God Eze.xviij. As truly as I lyue sayth the Lord, I wyl not the deathe of a synner, but that he be conuerted and lyue. Thys counsell of the Lorde except we our troblous Jonasses folow thei shalbe drowned in the water of eternal damnacion, with Pharao. But as heretofore ye haue hearde howe Jonas

for

for hys disobedience was pu-
nyshed: so now out of the texte
ye shal hear how he repenting
hys myssbehauiour and offen-
ces, is preserued in hys daun-
gers: howe he prayeth, and at
last how he is delyuered. And
that I maye the better & moze
playnely teache and open the
same, I wyll deuyde the texte
that foloweth into foure par-
tes. The fyrst part contemeth
the behauiour and doyngs of
the shyppemen, after they had
caste Jonas into the sea. The
second part conteyneth howe
Jonas beyng cast into the sea
was receaued into the bely of
the whale. The thyrde contey-
neth the behauioure and do-
ynges of Jonas in the wha-
les bely.

The

The fourth conteyneth the deliueraunce, and caſtynge out of Jonas from the belye of the whale. The fyfte. The texte ſayeth thoſe men feared wounderfullye the Lorde, and ſacrificed vnto hym and made theyr vowes.

The ſhyppe men dyd theſe thre thynges: they fered, they ſacrificed, and vowed.

After they perceyued vpon the execucion of Jonas the ſea to leaue hys trouble, they neglected not the true religiō whiche they learned in theyr trouble, but are better and more ſtrengthened in the ſame, for they feared the Lord, and honoured hym onelye. Of theſe ſhyppe men let vs learne conſtancye, and perſeueraunce

in

in the true knowledge of god: and when we be deliuered out of daunger, lette vs not geue oure selues to libertye and folye of lyfe, as naturally we be inclined and propense to do. Thus admonyshed Moses diligently the children. Deutro. vi & viii. ẏ whē they had receiued the aboundante benefites of the Lorde, they shoulde not in theire saturitie and aboundaunce be vnmindfull of the Lorde that brought them out of the land of Egypt, and the penurie and scarcitie of the desette.

The thankefulnes of these Mariners shalbe laied agaist vs at the daye of oure examinacion for oure vnthankefulnes: for God hathe not onelye qui-

quyeted the sea for vs but also aboundantlye geuen vs the vse and commoditye booeth of sea and lande: and not onelye that for the rest and quyetnes of the bodye, but also he hath apeaced the sea of greate displeasure and damnacion eternall by castynge of hys onely beloued sonne Christe Jesus vpō the crosse, to cesse and apeace the ire and displeasure betwene vs and hym: & yet we neyther fere nor loue hym, but with continuall hatred, & despyte, contemne both him, & his holy word.

¶ They do sacrifice.

They thoughte it not inoughe inwardlye to honoure the Lord, but dyd outwarde sacrifice, to pro-

protest and declare vnto the worlde the good iudgement, sayeth, & knowledge they had in the Lord. So shuld we do: not only knowe god and feare hym inwardly, but also outewardly, with prater thākes geuyng, and other good workes cōmaunded by God to declare the same, as they dyd by their sacrifices before ỳ cūminge of Christe into oure flesche. The whyche were tipes, and significacions of Christe to come, that coulde not take awaye the synne of the worlde as Saynte Paule sayeth: Hebru.x. It is impossible that the bloude of Calues shoulde take awaye synne. Christes sacrifice once offered for all, by that onces satisfied for al sinnes. Hebrues.ix. And where as

as is remission of synne, there nedeth no more sacrifice. It is therefore an vngodly doctrine that in thys tyme of the newe Testamente, teachethe anye other sacrifyce for synne, then the onelye death of Chryste. If question nowe be asked, is there then no Sacrifices now lefte to be done of Christian people? Yes truely, but none other then suche as oughte to be donne wythoute aulters. And they be of three sortes. The fyrste is the Sacrifyces of thanckes gyuynge. Psalme .li. Amos the fourth, and fifte. Hebrues the thirtene. Oseas .xiiii. The second is beneuolence, and liberalitye to the poore. Mich. vi. i. Corin. xvi. ii. Corinthia. viii. and. ix.

The thyrde kynde of sacrifice is the mortifiyng of our owne bodyes, and to dye from sinne Rome. xii. Mat. xi. Luke. xiiii. If we studye not daylye to offer these sacrifices to God, we be no christian men.

Seyng Christian men haue none other sacrifices thē these whych maye and oughte to be done wythoute Aulters, there shoulde among Christians be no Aulters. And therfore it was not wythoute the greate wysedome and knowledge of God, that Christe, hys Apostels, & the primatyue church, lacked Aulters: for they knew that the vse of aulters was taken awaye. It were well then that it myght please the magistrates to tourne the aulters

into

into tables, accordynge to the fyrste institucio of Christe, to take awaye the false perswasion of the people they haue of sacrifices to be done vpon the aulters. For as longe as the aulters remayne boeth the ignorante people, and the ignorante, and euyll perswaded priest, wyl dreame alwayes of sacrifice. Therfore were it best that the Magistrates remoued al the monumētes and tokens of Idololatrye and superstition. Then shoulde the true relegion of god the soner take place.

¶ They Vowe.

Ost lyke they vowed to goo to Hierusalem, there to manifeste the myghtye power of God to the

people, and to giue thākes vn
to the Lorde accordinge to the
lawe and maner of Moses de-
crees. Lest we shuld erre in the
nature & condition of a vowe,
there be thre thynges to be no-
ted. To whome the vowe is
made, what is vowed, and who
it is that maketh the vowe.
The vowe shuld be made vnto
the Lorde, as Esaye the Pro-
phete sayth, Chapter. xix. they
shall make their vowes to the
Lord. The thynge vowed may
not be contrarye to anye of the
two tables wythin. Exod. xx.
Deut. v. He that voweth must
be suche a one as is able to pay
and satysfye hys vowe. So
Saint Paule adutsed the yon-
ger wydowes to marye, perce-
uing how vnruly and vehemēt
the

the passions of yong age was, that they were not apt to lyue sole, nor to keepe their vowe, if they shulde vowe so to do.

Now foloweth the second mẽbre of the oracion, how Jonas beynge caste into the sea, was receiued of the whale: and it beginneth the seconde chapter of the Prophet in thys wyse.

But the Lorde prepared a greate fyshe that shulde deuour Jonas. And Jonas was in the fyshes bealy thre dayes, and thre nyghtes.

The texte conteyneth two thynges. Fyrste that the fyshe prepared by the Lorde, swalowed vp Jonas.

The seconde, how long time Jonas was in the fyshes belye. The thynges to be noted in the fyrste mẽbre, be also two in numbre. Fyrste is declared the wonderful pitye, and mercye of God, that can and wyll healpe the afflicte in the dayes of theyr afflictions. Jonas thought none other but to dy, and so dyd the Mariners: for they besought God not to requyre the innocentes bloud at theyr handes. But the Lorde that is redye to helpe as many as cal vpon hym. Psalm. viii. and. ix. lefte not hys penitente and afflicted seruaunt Jonas but preserued hys lyfe though it were wyth trouble. Thus wyll he do wyth all those that be the Jonasses of thys realm

in

in case thei repent, though thei shoulde be cast from al the honoure, and offyces they haue: better it were to lose them with the fauoure of GOD, then to kepe theym wyth goddes displeasure, as zacheus dyd. Lu. ix. Jacob. Gen. xxviii.

The meanes howe God sauerh the afflicted be vnknowē vnto man, and manne shoulde not be curiouse to searche to muche for the knoweledge of theym, but commende theym to God. For manye tymes God vseth those for lyfe, that mā iudgeth shulde leade vnto death. So was Jonas saued by the deuourynge mouthe of the whale, whyche semed vnto Jonas reason rather a present meanes vnto death. So vsed

he

he the cribbe of Moyses, And the wounderfull passage of the childzen of Israel thzough the rcade sea. If we pourge and clense oure knoweledge, religion, and maners, the lozd wyll fynde meancs lufficyente to saue vs: whyche we maye not appoynte to oure selues but commende them to the pzouydence of God. Foz by the same wayes ỹ we seake manye tymes the fauoure of God, and oure commoditye, we find hys dysplcasure, and our own dystruccion. As Saule dyd. i. Regum. xv. that sacrificed wythoute the commaundemente of God, purchased the seuere, and iuste ire of God. The Israelites that of good meanynge and intencion fa-

sted

sted, zacha. vii. and sought by that meanes gods good wyll, they founde hys displeasure. Cayphas soughte by councell Joh. xi. to haue oppressed the procedinges of Christ, and oppressed hym selfe, & the whole state of the common wealth also. Cicero Rome, Demosthenes Athens, eche put their cõmune wealthe in daunger, by theyr beste aduised counsell, for the preseruacion thereof. And so shall all the Jonasses, extorcioners, oppressours, deceiuers, flatterers, and other of thys Realme, come into extreme pouertie by the same meanes thei seeke ryches: for the curse of God can not suffer euyll gotten goodes, & possessions long to prosper.

Nowe

Nowe Jonas sayeth that he was in the belye of ỹ whale thre dayes and three nyghtes. Of thys we learne that God healpeth not by and by the afflicted but exerciseth theym in theyr troubles. Fyrste because he maye the better humble thē and bryng thē to a true knowledge of theyr faultes, whose greatnes is so bygge that it cā not be perceyued where as the payne for it is easy and lyght. But the Lorde woulde vs the better to iudge of the fault by the greatnes of the payne, and therefore the Lord is sayed to explorate and trye hys in affliction as the golde is tryed by the fyer. Farther his mightye power is the better declared, where as he helpeth suche

as

as be playne desperate of al o-
ther remedies and helpes.
Laste of all thys tyme of Jo-
nas beynge in the whales bo-
dye, was a type and fygure of
Christes beynge in the hearte
of the earth thre dayes & three
nightes. Mat. xxii.

Nowe foloweth it how thys
man behaued hym selfe in the
tyme of hys trouble. When he
perceyued in the fyshes belye
some hope and sparcle of lyfe,
he fell vnto prayer. But be-
cause prayer conteyneth in it
selfe two thynges, the knowe-
ledge of the fault, and hope of
forgyuenes, I admonyshe all
the Jonasses of thys realme
that they acknowledge and
leaue of from their faults, and
beg pardone for them, excepte
they

they wyll dye eternallye. The Bysshoppes and the prieſtes that hath either wyth falſe doc tryne deſtroyed the churche, either by negligence not builded it wyth the true worde of God, lette them acknoweledge their faultes, amende it, and aſke remiſſion betyme if they wil not dye in their ſynne. The noble men and the Lawers that are ſecretelye touched wyth the worde of God, and their conſcience condempneth them of wronges, fraudes, Iniuries, and deceites lette them not indurate and hardē their hartes, but praye to the Lorde to take from them pryde, arrogancye blindneſſe, and couetouſeneſſe, leſt they dye in theire ſynne, as Saul did. The people let them

praye

prayvnto God for knowledge and patience, that they maye knowe and suffer all thynges as true subiectes ought to do. And that from hense forth they hate discorde, dissencion, treason, conspiracie, whoredom, adulterye, idlenes, hatred, enuye, disdaine, and suche like as prouoketh goddes Ire, and leadeth to the destruccion of a cõmune wealthe. But thys prayer of Jonas is so acceptable, it myghte be thoughte of some menne, that the place where Jonas prayed in should haue bettered it, as the folysche opinion of the worlde is at thys tyme: that iudgeth the prayer sayed at the hyghe aulter to be better then that whyche is sayed in the Quier, that in the

Quiere

quere better then it that is sai-
ed in the bodye of the churche:
that in the body of the churche
better then the prayer sayd in
the fyelde, or in a mans cham-
ber. But oure Prophet sayth:
the lord hath no respect to the
place, but vnto ỹ heart & faith
of hym that prayeth: and that
apereth: for penitente Jonas
praieth out of the whales bel-
ly, and miserable Job vpon ỹ
doung heape, Daniell in the
Caue of the Lions, Hiere-
mye in the clay pyt, the thiefe
vpon the crosse, Saynte Ste-
phin vnder the stones. Wher-
fore the grace of God is to be
prayed for in euery place and
euery where as oure necessitye
shall haue neede and wanteth
solace. Althoughe I commend
the

the prayer made to God in the
name of Christe, to be lyke in e
uerye place, because that oure
necessitie requyreth helpe in e=
uerye place: yet I do not con=
dempne the publike place of
prayer where as goddes worde
is preached, hys holye sacra=
mentes vsed, and commune
prayer made vnto God, but a=
lowe the same, and sorye, it is
no more frequented and haun=
ted: but thys I woulde wyshe
that the magistrates shoulde
put bothe the preacher, minis=
ter, & the people in one place
and shut vp the partition cal=
led the chauncell, that separa=
teth the congregatiō of Christ
one from the other, as thoughe
the vele and partition of the tē
ple in the olde lawe, yet shulde

remayne in the churche: where in deade al fygures, and tipes, ended in Chryste. And incase thys were done, it shoulde not onlye expresse the dignitie and grace of the newe testamente, but also cause ỳ people the better to vnderstande the thinges red there by the mynyster, and also prouoke the minyster to a more study of the thinges that he readeth, leste he shoulde be found bi the iudgemẽt of the cõgregatiõ not worthye neyther to reade, nor to minister in the churche: farther that suche as wold receiue the holie cõmuniõ of the precious body & bloud of Christ, myght bothe heare and se playnely what is done, as it was vsed in the prymatyue churche, when as the abhomy-

nacyon

nation done vpō aulters was not knowen, nor ỹ sacrifyce of Christes precious bloud so cō-culcated and trodē vnder fote.

The thyrde thynge in thys prayer is to be noted (lest in the porte it selfe we make shyppe-wracke, & offende God in prayeng) to whome we pray. Unto hym that only seeth the cogitacions of our herte, and can and wyl do al thynges for vs accordyngly, helpe at neede, & punish in due seasō, which onli god cā do: & vnto him shuld we direct, and make our prayer, after the examples of the Patryarckes, Prophetes, & the Apostels, who called alwaies vpon their God: for such as direct otherwise theyr prayers, thei fall and erre al the heauens wyde.

Agaynste whome speaketh Esay. lxiii. Jere. ii. xv. Eche. xiiii. And the Lorde is angry wyth hys people as Esaye sayeth, Chap. ix. because they turned not vnto hym that strake thē, nor vnto the God of armoure. And in the Prophet Ose. Chap vii. They called not to me (sayeth the Lorde) in theire hartes. And in the same place a litle after sayeth the Prophet: they be retourned, but not vnto ỹ highest. So lykewyse are they no lesse to be blamed that deuyde their hartes parte vnto God, and parte vnto creatures: of whome speaketh Osee, in the x. Chapter. If these thre thynges ỹ Jonas vsed in ỹ whales bellye, were vsed of the people that profesſe Chrystes name in

oure temples, blessed were we. But it is al to the contrary: we knowe not what prayer is, nor yet wyl take the paynes to lern it, The more is the perye, and the more is God stirred to ven geaunce and punishement, and the more cruell shal the payne be when it is executed by God. As we knowe by the texte, he prayed, so may we know by the same how he prayed, and what was the forme and manner of hys prayer. That is verye requisite to be knowen, marked and borne awaye. The effecte and sume thereof consysteth in thre poyntes. In two of ỳ first verses he putteth forthe briefly the abridgement & Epitome of hys prayer. Then declareth he the greatenes of his daũger

and ieopardy. Thyrdly he setteth forthe the pitye, and mercie of God. The firste parte.

From my troubles I haue called vpon the Lord, and he herd me: from the depnes of the depest I cryed, & thou herdest my voyce.

☞Out of thys fyrst parte we learne two doctrines: the one that we shuld not dispaire, nor cleane caste of God in aduersitie. The other, that in aduersitie we shulde not flye, nor seeke any forbydden, or vnlawefull meanes of help. And these two thynges obserued Jonas in this his trouble: and we shuld do the same, accordynge to the commaundemente of God.

Psalme

Psalme.xcix. Call vpon me in the day of thy troubles, and I shall heare the, as he dyd at all tymes. Psal.xcix. And thys cry of Jonas to the Lord was rather the crye of hys herte, then the noyse or sounde of his mouth, as Moses was. Exod. xiiii. and the good womans. i. Samuel.i.

The circumstances of true prayer obserued, the Lord heareth thys faythfull prayer accordynge to hys promises. Whereof all Idololatricall Bysshoppes and prestes may learne, if they wil forsake their Idololatrye, and call vnto the Lord, mercy is ready for them. And if the lasciuious, auaricious, or couetouse gentleman, or lawyer wyll acknowledge

hys faulte, and aske remission for it, it wyll be forgeuen him. And so shall it be to the commen sorte of people if they acknowledge their disobedience, rebellió, treasó, pride, contẽpte of the superiour powers, and aske mercy for it.

The second part of his prayer conteyneth a description of his daungers that he was in, after thys sorte.

Thou hast caste me downe depe in the middest of the sea, and the fludde compassed me about: yea al the waues & rolles of water went ouer me, I thought I had ben cast away out

of

of thi sight: but I wyll yet again loke toward thi holy tẽple. The waters cõpassed me euen to my verye lyfe: the depe lay about me, and the wedes wer wrapt about my head. I wẽt doune to the botom of the hils, & was barred in wyth earth for euer.

It is the cõmen sort of al holy men, for the moste parte in the holy scripture, to make mẽcion in their prayers of theyr daũgers, & to amplify thẽ, that their greatnes may be the better marked & knowẽ: and thys is done for thre causes.

The

The one, because wyth the numbrynge, and rehearsall of their great daũgers, they may the more inflame them selues to ardente and earnest prayer. For the more a man feleth hys owne gricke, the more diligente he wyll be to seeke a remedye. The other is to brynge a man the more to a contempte & hatred of him selfe: for the greatnes of the payne, declareth the enormitie, and filthines of the transgression, and synne.

The thyrde is to sette forth the power and good wyll of God, that can, and wyll helpe in extreme and desperate cuylles, and saue wyth superabundaunt mercye where as he findeth iniquitye and synne to abounde. Romaines. v. and so

many

manye tymes the slauery, and miserable state of the afflicted, setteth forthe the mateſtie and rycheneſſe of Goddes mercye. Math.viii.ix. Jhon.iiii.ix.

Thys manne of God noted and knewe the dyſpleasure of God agaynſte ſynne: but oure Jonasſes ſlepe quietly in both eares, and feleth not the paine of ſynne. And thys securitie & inſenſiblenes vnder the wrath of God, commeth by the ignorauncie that the whole worlde is lapte in almooſte, as touchynge the daunger of their vocations.

If the clergye, the Byſchoppes and pryeſtes, woulde thynke vpon thys payne annexed vnto theire vocacyon, if

if they do it not truelye, kaythfully, and as they be commaũded of God: Sanguinem illorum de manu tua requirã. That is to say: I wyll requiere their bloud at thy hande. Ezechiel.iii.xxxiii, they wolde serue the Lorde, and vse more diligence in their vocatyon then they do. If the Noble men wolde thynke vpon thys texte: the Lorde resysteth the proude, and thys texte Esay.v: woo be vnto you that ioine house to house, and felde to feld. &c. and the lawers and iudges that is wrytten Prouerb.xvii. and Math.xxiii, they wolde not slepe in greate rest, nor vse the place they be in with such parcialitie and falsehead as they do: incase the commune people wold thynke vpon

on the.iii.of Gene.where as la
boure is commaunded,and al=
so.i.Thess.iiii. ii.Tess.iii.they
wolde not forsake laboure,and
seke weapon and strengthe to
tourne and aulter the state and
ordre that God hathe appoin=
ted vpon the earthe.But thys
I saye to euerye man of eache
of those degrees mencionated
of,the lesse they kele the daũger
of eternall damnatiõ,the nerer
they be vnto eternal pain,and
haue alreadye one fote in hell,
whych shal neuer come agayn,
but the hole bodi and soul shal
folowe excepte they repente:
for no man is farther from hea
uen, then he that feareth not
hell:For no man farther from
grace, thẽ he that feleth not ỹ
daunger of synne,as wee se no
man

man in moze daungerous dis-
ease, then he that knoweth not
hym selfe to be sycke, as those
men be that are fallen into frē-
sie, and madnes. Let vs lerne
with Jonas to knowe in what
daunger we be.

Yet is there an other thyng
to be noted in Jonas wozdes,
where as he sayeth: thou hast
caste me downe. Of these woz-
des shulde those that be dam-
ned by the Magistrates, ac-
knowledge that it is not the
Magistrat that putteth them
to execucion, but God whose
ministers they be, and ought to
saue suche as goddes wozde sa
ueth, and dampne those that
gods wozdes dampneth. It is
God that sendeth to hell, that
hangeth foz transgression vp
on

on the Gallowes. As Jonas knewe in thys hys prayer. He accused not the mariners that caste hym into the sea, but confessed the execution of the euell to be from God.

Let therefore from henceforth the Bishop and person that is deprpued of theire vocatyons for theyr misbehaueour, & false or negligente preachynge in them, saye: the Lord hath cast me doune. So lette the Noble menne and the lawers say whē theire Rauyne, couetuousnes, fraude and deceyte cryeth vengeaunce before God tyll they be displaced: the Lorde hath caste me downe. And the same lette the trapterousse subiecte, the thyefe, the murderer, and

idle

idle mā lay: the Lord brought me to the galowes: The Lord wolde I shulde trouble the cō mon wealth no longer.

And I do here appele a burden euery subiectes conscience of thys realme of Englande. Firste those that haue the doynges, receiuinges, occupyinges, and custody, ouersyght, rule, and office of the kynges maiesties goods or lādes. Thē their conscience to whome the kynge and hys counsell hathe commended the teachyng and instructiō of hys people in the knowledge and feare bothe of God and man: Fynally I apele all the consciences of the subiectes of this realme which meriteth some for deceite, falshed, and decepuynge of the kynge,

losse both of body and goodes sonne for preaching erronious, seditious, and false doctrine, or for neclectinge the preachyng of the true doctryne, deserue most cruel punishmēt. Some for false iudgemente merite the losse of theyr lyues. The rest for rebellion, sedicion, and treason, deserue the swerde and the galowes, whether in sufferynge the payne appoynted for suche transgression they cā from their hartes say: thys suffer I worthely, & wyll the vengeaūce of God, because I haue syned agaynst hym, & the law of my cōmun wealth. No no ye Lorde knoweth: euery man extenuateth, yea excuseth al thinges donne agaynst God & hys order. But I wyll sayne the (ye

thiefe and robber of the kynge and of the commune (wealthe) to be kynge, and the kynge thy offycer & receiuer: woldest thou thy offycer shulde deceiue the? Or ye traiterous & false subiect if thou were kynge, & the king thy subiect, woldest ye be contented that thy subiecte shoulde conspyre and imagine howe to plucke the out of thy realme? What if mi Lord Bishop and master persone were kynges, trowye their Maiesties wold be contented that theire Byshoppes and priestes shoulde whyster a tale of treason and sedycyon in auryculer confession or other pryueye conuentycles to theire subiectes? Speake all ye that be fayned kynges, and speake of youre

consciences

conscyences, I dare saye ye wold not be thus hãdled. Wht then do ye handell an other so? remember ye not in thys lawe of nature. Quod tibi non vis fieri alieni ne feceris. That is to saye: do not to an other, that thou woldest not an other shulde do vn to the. Amende therfore euerye man, and be true and fayth full vnto the realm, to the king and lawes of hym & hys realm. And for ỹ loue of God ye noble men, Gentelmen, iustices, and lawers, the holsome lawes of the realme, the statutes, and cõmissiõs that hath bene made by the king and the counsel for the preseruacion of the commune wealth, and the helpe of the poore, whyche be boothe afflicted wyth your insaciable

and neuer contented couetousi-
nes. Let them be faythfully ex-
ecuted, and vpryghtlye inter-
pretated, according to ẏ minde
and meanynge, of those that
made them. For the euyll con-
struing, and sinister takynge
of good lawes, and godly, mea
nynge of godlye maiestrates,
doth not only afflicte the pore
of this realme, but wyl sure at
length caste the whole realme
vnder the water. It commeth
nowe into my mynd a practise
of euyl takyng the gouerners
worde & cōmaundement, how
perilous, & daungerous thing
it is. I was once in the rase of
Britaine wyth a fore wynde,
and contrarye fludde, the seas
in that place goynge both ho-
lowe, and that by reason of a
mul-

multitude of Rockes in the same place. The master of the shyppe to conduite her the better, sate vpon the mayne perde to see the seas afore hande, and cryed to hym that styred the sterne alwayes, vpon whyche syde he shuld styre the shippe, to breake best the daunger of the sea. The wynde blowynge hygh, where as the master cryed a larde borde, he that styred mystoke it, and styred a stare borde, and the once mistakyng of the masters lawe, had almoste cast vs vnder the water. Then thought I, it is not wythoute cause that wysemen compare a common wealthe to a shyppe, for one thynge loseth and saueth them bothe. For incase the masters officer

in the shyp obey not hys lawe, the shyp wyll of force drowne. So shal thys cõmen wealth, & euery other that whe the kyng and hys councell shall make lawes to help, & saue the poze, such as styre the hynder part of the shyp behind the kynges backe, folow not that he is bid to do, but that, that he lysteth himselfe, and his owne priuat cõmoditie to do, And thus putteth both the shyp, the master, and all the mariners in daunger of drowning. Amend therfore euery man betyme: If ye do not, the Lorde at length wyll caste ye oute from all ye haue, to the destruccion of you and youres.

But of one thynge I praye you all that be true, and fayth full

full subiectes and frendes vn
to the kyngdome, and the kyn=
ges maiestye, that ye wyll not
imputte, nor burden the kyn=
ges maiestye, nor hys councill
wyth the oppression, extorcion,
thefte, iniuryes, deceites, false=
heades, defraudes, cautelles,
violences, and other wronges
that those thieues and destroi=
ers vse towardes you and the
commen wealth: if their vsyng
myghte come to their knowe=
ledge, I doubte not but that
your wronges shuld be redres=
sed by thē. And this I knowe
my selfe bi experience in weigh
ty matters, the kynges maie=
stye es councell hathe not onlye
hearde, but geuen accordyng=
lye sentence wyth the trueth,

and vsed me rather lyke fathers, then lyke iudges in such matters: if they hadde taken thynges spoken by me honestlye, cupll construed by myne accusers, there coulde haue followed no lesse then my greate vndoynge, and hynderaunce to all my labours and paines in the vineyarde of the Lorde. Therefore praye to hym that all good lawes maye be iustly executed, and all other amended, whych God graunte.

There is one worde more in the texte whyche muste not be neglected, where Jonas sayeth he shall se againe the holy temple of the Lorde. In the whiche wordes, note two thinges. The one, howe that in the mooste obscure and darke

troubles

troubles of aduersitye, God
suffereth some sparke of conso-
lacion to shyne.

The other, to what ende a
manne beyng in trouble, shuld
desyre to bee deliuered: to ex-
tolle, and prayse for euer the
name of the Lorde, Esay thir-
tye and eyght. But how thys
ende of deliuerance is practi-
sed in oure dayes, the Lorde
knoweth. We vse not to de-
sire the Lord to be deliuered to
glorifye and laude his holye
name as thys Jonas dyd, and
Dauyd Psal. fyftye and one,
an hundred .xviii. But from
sickenesse and aduersitye we
tourne oure selfe to al vngod-
lynes, and lyberty of lyfe. And
whet we wer euel before trou-
ble and sickncs, we be worse af-
ter

ter. Therfore when God hath wasted one rod vpon vs in punyshemente, he begynneth to make another more sharper then the fyrste. And euen as the fall agayne into a disease, before the fyrste be quite paste and ouercome, bryngeth the more daunger vnto the pacyente: euen so the relapse, and fall agayne into the displeasure and iudgemente of God, not onlye doubleth the grieke and payne of the punishment, but also endaungereth the afflicted person wyth the horror and dammacion of hel fyre: for euerye relapse agrauateth the paine for sin. After this folowyth the thyrde parte of Jonas praier, in the which is cõteined a cõmendaciõ of gods mercy.

But

But thou, O Lord my God, hast brought my lyfe agayne out of corrupcion. when my soul faynted wythin me, I thought vpō the Lord & mi praier came in vnto the, euen into thy holye temple.

In these verses is declared bothe the power of God, and the truthe of God. Hys power that saued hys lyfe, where was no likelihode but of death, yea death it self. For he it is alone that bringeth to hell, & saueth frō thēce. i. Sam. i. His trueth is declared ẏ wher as he saith: call vpon me in the dayes of thy trouble, and I wyll heare the. Psalme nienty and nyne.

here he performeth it in this af flycted Jonas: of whome we shoulde learne bothe to feare hys threatninge iustice, and to truste vnto hys promysed mer cye, for he can do boothe. Pu- nyshe the cuell that wyl not re- pente: and saue the afflycted that seeth vnto hys mercye.

They that hold of vain vanities, wyll forsake hys mercye.

The people of God haue a custome in theire prayers, as they beholde the true and sa- uinge healthe of the lyuynge God, so of the contrarye parte to conlyder the false and deceit full helpe of the false gods, as Dauid dothe many times, and here also our Jonas. So doe the true Christiās at this day

in

in beholdynge the mercye of God in Christ: thei behold and wounder at the fond and false hope, helpe, and truste that mē put in vanitie, errour, and forbodden helpe of the Masse, water, breade, salte, bowe, candell, pardones and suche lyke. And thys note christian Reader, that the Prophete calleth false and vayne relygyon, vanitie: so iudge thou of euery relygyon that is not conteyned within the worde of God, to be nothynge else then vanitie, from whēce soeuer it cōmeth: though the world wold beat the in hād it were as true as the Gospell. But aske ȳ true iudge ȳ word of God, and it wyl shewe the it is superstition, beggerye, and treacherie vnto the soule. And

those

those do lose ẏ beneuolēce and mercye that God hath promised in Chryste to as manye as seke him in truthe, and in veritie. Oute of thys text ye se the doctrine of Chryste true, that is written Mat. vi. no man cā serue two masters, the true relygion of God, & the superflicion of mā. Nor he cā be saued that trusteth in Chryste hanged vpō the Crosse and Christ offered in the Masse: for the one is contrarye playne vnto the other. Therfore Jonas confesseth what he wyl do: folowe the one & forlake the other, as the text of hys oration sayeth. But I wil do the sacrifice with the voyce of thankes geuing, & wyll

paye

pai that I haue vowed.

Here Jonas expresses telleth what he wyl do beinge delyuered frome hys trouble. He wyl extolle, magnifie, and sette forthe the goodnes of God. Then he wyll performe hys vowe made, that is to saie: Iue obedyentlye vnto the commandement of god. The same must we do, and not vse healthe and quyetnes as an occasyon to syn, libertie, & filthines of lyke. Jonas also amendeth the folish opinion of the Jewes that trusted to haue obtayned remissiō of their sines by the offering vp of the calues & other brute beastes. But Jonas declareth that ỹ Lord delyteth in no sacrifice ỹ man cā do, saue inge in ỹ sacrifice of thākesgeuing.

For onlye Chryste is the sacri-
fyce propyciatorye, and he
that alone meriteth before god
the remission of synne. If then
in the tyme of the shadowe, Jo
nas knewe the Lord to accept
the sacrifyce of the harte and
mouth, that was indewed with
faythe, aboue the sacrykyce of
the blouddy calues, how much
more nowe of vs wyll he doo
the same aboue the Idololatri
call sacrifice of the Masse: Jo-
nas well trustynge of goddes
mercye and promyses, sheweth
a reason wherefore he wyl laud
and prayse the Lorde when he
commeth oute of trouble: and
sayeth.

For saluacyon com-
meth of the Lord.

As thoughe he hadde sayd:

no

man can geue healch of bodye
or soule except God, as Dauid
sayth almost in euery Psalme,
& Esa. xliii. xliiii. If thys doc-
trine wer wel prynted into our
heades, we woulde not goo a-
straye to euerye straunge God
and superstition of man, as the
world doth nowe adayes more
like Heathens, then Christiās.
Farther, we woulde the better
sustayne and endure aduersitie
seynge it came neyther goo
nor come, wythoute the prou-
sion of God. Gracious kynge
and my lordes of the councell,
remember this doctrine of Jo-
nas, and then ye nede not to fear
to reformme thys Churche of
Englande vnto the primatiue
state, and apostolical doctrine.
Let the deuyl wyth al hys mi-

nisters do what they wil: yf the iudges remẽbred this doctrin, they would not leare to punish euyl doers. If ỹ people knewe thys doctryne, they would not take Armoure and weapon agaynste the Magistrates, but seke helpe frõ God. Before all men, let the preacher comforte himselfe with this word, for he is in daunger of most displeasure, if he preach not truly. Also let ỹ persecutours of Gods worde, take heede of this doctryne: for in the Lorde shalbe theyr health, let them persecute what & how they wyl: thoughe they burne, ỹ Lord wil quẽch: If they kil, the lord wyl make aliue: if they curse, the Lorde wil blesse: if they damne to hel, the Lorde wyl saue in heauen.

Blessed

Blessed is thē the man ẏ trusteth in ẏ Lord. Now foloweth the conclusyon of the chapter.

And ẏ lord spake vnto the fish, & it cast out Jonas againe vpō the dry lande.

Here ye may se the effect of a godly & ernest prayer, that it obtayneth deliueraunce from the daunger.

Of thys in the hole wee learne that ther is none so great daunger, but that we may escape, if w̄ penytēce we returne vnto the Lorde, and aske hym mercy. As mani Jonasses ther fore as be in thys realme, that hath, & doth, or falsli vse, or negligētly contēne theyr vocaciō, let thē acknowlege their offēce

and beg pardon or els doutles where penitét Jonas was cast a drye land, they shal remayne for euer in the paines of hel, as Saule doth. Let them se therfore that be bishops and prie-stes, in what daunger they be that neglect or abuse their vocation: if they amende, healthe commeth, as vnto this miserable and penitent man. This I speake to the noble mé and to the lawers, & also to the cõmen people: I pray God al Jonasses of this realme, thus repét. Incase al do not, yet ỹ some follow thys godly man, that they may be saued as he is.

So be it.

¶ The fifte Sermon vpon Jonas, made by John Hoper.

¶ The Preface.

There is no man that hath anye respecte or care at al of his heal the, that would not gladly hys faythe, knowledge, and faults should be approued and wel taken of God. For he knoweth all labours & paines to be in vaine, and lost, that are not cõmẽded by hym. Yet in thys behalf mẽ greuously offende and goo oute of the way, when the thyng that god most esteemeth, is of our parts most neglected, and the thyng

that god hateth and is displea
sed wythal, we most diligently
do and exercise oure selues in.
When be brought to thys ig-
norauncie and contẽpt of god,
and hys word, that they iudge
euery thing done of a good in
tenciõ, and wel meaning, shuld
please the Lord. From whence
sprong this infinite, daunge-
rous, and superstiçious nom-
bre of sacrifices, and other ser-
uings of god. But what thing
after the tyght iudgemente of
the scripture chiefly pleaseth
God? Obediẽce: that is to say,
when euerye man in hys state
& hys vocacion doth the thing
he is cõmaũded to do. As it is
writtẽ. i. Sa. xiii. I delite obe-
diẽce & not sacrifice. Let noma
therfore thynke he çan do anye
thinge

thing acceptable vnto the lord if he neglect the workes necessary appoynted vnto hys vocacion. Here may princes take hede they go not aboute with liberalitie to make other men good for them, learned for thē, vertuous for thē, wyse for thē, and they them selues neglecte study, prayer, paines, & labour, but to know and do al things thē selues that is requyred to a princely office, by the expres word of God. Study, wysedō, knowledge, and exercise is requyred in the prince hym selfe. Let the bishoppes and prestes beware they goo not about to please God with Masse, Dirige, Pardons, Rytes, and ceremonyes inuented by men.

But let them do the wozkes of
their vocation, grauely study,
dilygently and trulye preache
the wozde of God, Chriſtiane-
ly miniſter the ſacramentes, &
ſeuerely vſe diſcipline and coz
rection of indurate mens fau-
tes. So let the counteloure ſee
what equitie byndeth hym to
do, the honour of god, the obe-
dyence vnto hys prynce, and
the loue of hys country, and ſo
iudge and councel foz the glo-
rye of God, and wealth of the
realme, and not foz hys owne
affection oz profit: and thynke
that the perſō, byſhop oz prieſt
is able to ſing oz lai the remiſ-
ſion oz pardon foz the neglec-
tyng of his duety, but he muſt
do the wozks therof him ſelfe.
The common ſozte of people,

let

let them learne to know and o=
bey both god and mā, and not
trust to the pardon and remis=
sion of theyr ignorauncie and
disobedient treason and sedici=
on, at the Persons or Wycars
hand, but thei must know and
feare both God and gods ma=
gistrat them selues.

How keyre and relygyous,
good, and Godlye, so euer the
good intencion of mā appeare
and shewe it selfe to men, it is
playne iniquitie before God,
as ye maye see by Saule: that
though God would be pleased
wyth the wel ment fat sacrifice
of kynge Agag. i. Samu. xiii.
And also that he fought wyth
the heathen before Samuels
commyng. i. Sam. xv. he was
not onely rebuked greuously
for

for his fault, but disherited also of hys kyngdom for euer. I dare pronounce ỹ al these mischeues & troubles that happe in thys shyp & cõmon wealthe of Englande, spryngе oute of thys fountayne.

No man laboureth to do the woorkes that God hathe apointed to his vocaciõ. And an exãple hereof we haue sene in Jonas, whose disobedience and want of doyng hys vocacion, moued the wyndes in the ayre, the waters of the sea, so that it had lyke to haue drowned hym selfe, the shyppe, and as many as were within bord. And seynge there is none of vs but is culpable from the hyghest to the lowest in neglecting the woorkes of out vocacion

cacion, and therby inobedyent to the good wyl and commaũdement of God, let vs repent, and returne to a better mynde. He that erreth shal not perish, if being admonished he return home agayn. Eze. xviii. Mat. xi. Jo. x. Let thys glas & myrrour of Jonas suffyce vs to behold an other mans yuel in, before we fele the lyke our selues: we haue sene the disobedience of Jonas, and the payne therof, we haue sene his amendement and penspuenes, & the frute therof, hys delyueraunce and saluacion.

Let vs also nowe see howe much he hath profited, & learned in Gods schole vnder the rodde of aduersitye, and lette vs learne to doo the same.

But

But before we come to the obedyence that thys man learned in aduersytie, we wyl pray vnto God.

WE be come so far, as ẏ text hath made menciō of ẏ restitucion of Jonas in lyfe vpōthe dry groūd. And now foloweth his second legacion & embassage to Niniue. But for the better vnderstandyng of al things that folow, I wil deuyde the chapter into hys partes, which ar. iui.

The firste conteyneth the cōmaundement of god to Jonas. The second, Jonas obedience. The third, the repentaūce of the Niniuites. The fourth, the mercye and compassyon of God towardes the penitent & sorowfull Niniuites.

The

The fyrst parte.

The worde of God came the seconde tyme to Jonas after thys sorte: Ryse, go to Niniue that great citye and preache in it the preaching that I haue spoken vnto the of.

That Jonas goeth not to the citie to preache of his own heade, but tarieth to be called vnto it by God, we learne no man shuld wysh, or desyre for any office or vocacion to a priuate commoditie, and his own lucre, but to tarye tyl God cal hym to it, chiefely the offyce of a byshop or preacher.

For that office hath so ma

nye

ny difficulties, labours, & dan-
gers, that incase the man that
is in it, be not wel perswaded &
he cam to it by ỹ callig of god,
he shal neuer be able to endure
the troubles anexed to the vo-
cacio: as the perfit mans tidy-
ousnes and wetines therin de-
clareth. Jere. xx. who decreed
w hym selfe to haue preached
no more, because of the malice
of the people, and for the con-
tempt that folowed him in do-
yng of hys voracion. Euen so
is the office of a good counce-
let & good magistrate that in-
case he loke not to come to hys
dignitie and honour for ambi-
cion, pride, and priuate lucre,
but commeth whē he is called
of God, he shal fynd so manye
labours & vnquietnes in hys
vocacion, that doubtles wer it
not

not for God, he could be glad to leaue it to an other mā. For incase the magistrate doo any thyng cōtrary vnto God, doutles he shal fal into two yuels, fyrst into Gods displeasure, & then the thing he doth shal neuer prosper, as it is to be seene by the Israelites that warred before they were commaūded by God. Num. xiiii. Let noman therfore run into an office before the tyme god cal him, neither bye hym selfe into ỹ office as is now adaies cōmonly vsed: for I know surelye he that byeth wil sel, & neuer do God, the king, neither the subiectes good seruice, but dyshonoure the first, and rob the other.

That Jonas is byd to rise and go to Ninive, in that is declared

clared, that of al thinges in e-
uery vocacion, idlenes & sloth
must be chiefly auoyded, and
labouts exercysed: the whyche
if we leaue vndone (being wor-
kes annexed wyth our vocaci-
on) we declare oute selues vn-
mete for the roume and voca-
cio we be appointed vnto. In-
case any man had a seruaunte
apoynted to dresse his meate
in the kytchen, or to kepe hys
horse in the stable, & yet wold
neglect the labours & paynes
that the offices ordinarily and
of deuty requyred, who gladly
would be contented wyth such
a seruaunt, or despyse he shulde
be preferred to anye office in
his house? Therfore commaū-
deth S. Paul ỹ he ỹ wyl not
labour, shuld not eat. 1. tes. iiii.

The thyrd doctryne of this fyrst part declared for asmuche as it behoueth euery man, to auoyde idlenes in his vocation, It myght be demaunded what shuld a man do to satysfye hys vocation. It is tolde Jonas in thys place. Preache sayeth the text. He saieth not: take ỹ regimente and gouernaunce of the cõmune wealth, but preach. Of these wordes we learn that euerye man is bounde to do the workes of the vocation he beareth the name of: and not to medle with other mens laboures. It is not the office of the Byshoppe to playe the kinge and Lorde, nor the kinges parte to playe the Byshoppe. For the kynges office is inoughe for a kynge, and the Bishoppes of-

flee inoughe for a Bysshop, let them do the best they can, and studye eche of them in their office. But let the kynge take hede he be able to iudge whether the Bysshop do true seruice to God in his vocacion bi the worde of God, and let the Bysshop do the same, take hede whether the kynge or councell wolde commaunde hym to do anye thynge contrarye to the workes of his vocacion, which is to preache gods worde: incase he do, wyth knowledge and sobernes to admonysshe hym, and to bringe hym to a better mynde. If ȳ be a iudge, remember thi name, and do the workes of tyght iudgemente. If a iustice, do accordinge to thy name: if a marchaunt, bye

and

and fell truelye: if anye other subiecte, doo accordinge to the name thou beareſt, as oure subiectes of Englande of late dyd neuer awhyt. For master person, & an olde wyfe taughte them to forget the dueties of true and godly subiectes, and wolde haue made them all kinges, but the Lorde cast them in to the sea. Thys duety of eche man is handsomly set forth by terteyne pictures in the towne house at Basyll in thys verse.

Tu supplex ora, tu regna, tuque labora

There be thre images, the one of the Pope, the other of the Emperoure, the thyrde of a plough manne, and the verse teacheth all thre their dueties.

He biddeth the Pope pray, the Emperoure to raygne, and the plougheman to laboure. Let therfore al Byshops & priestes knowe their office is to preach & pray. This I saye, God to recorde, of no hatred but of loue, for I am afraied of gods threteninges & vēgeaunce toward them, if they amende not. For God sayeth he wyl requyre the bloude of the people at the Byshoppes hande. Eze. iii. xxxiii. And Paule sayeth: wo be vnto me if I preach not. i. Cor. ix.

Here myghte the Bishoppe or the person paraduenture partlye excuse them selfes and saye: I knowe my faulte, and wolde gladlye amende it if I coulde, but I am so olde I can not preache, nor neuer vsed mi

self

selfe thers vnto. I wold aduise
hym thes to folow the doinges
of Valertus the Bythoppe of
Hipponensis, that in hys olde
and latter dayes perceiuinge
hys age coulde not satysfye
the labours dewe vnto hys
vocation, associated to hymselfe
a compansion and coadiutor
Saint Augustine, as he testi-
fieth Epist.cclviii. In the be
gynninge of that Epistle thus
he wryteth. Before al thynges
I wold your godlye prudence
shulde thinke in this our tyme
nothing to be more acceptable,
facile, or more desired of mē the
the office of a Bishop, priest, or
decō, if their office be slightly &
sleaderly vsed, but with God no
thynge is more dampnable, mi
serable, or sorowful. The same

knewe Samuel: for in his age he instituted his sones to help and ease the intollerantye and importaunce of hys office: so I woulde euerye Bysshop and personne that for age or lacke of learnyng cannot do hys office, shoulde institute and take vnto hym some wyse and learned preacher to helpe him, and not a synger as nowe is vsed. If this counsel and doinges of the godlye men rehersed before lyke thē not, let thē deuise some other lyke, and all is one to me, so they exchue the Ire of God. For doutles it is horrible to fall in this parte, into the handes of God. For what shal it auayle them to wynne al the world, and lose their own soules? I wold lykewyse praye

and

& admonysh the Magistrates to le the scholes better maintayned: for the lacke of them shall bring blindnes into this church of Englande againe. And such as be the patrōes and geuers of benefyces, lette them take hede they gyue and bestowe them vpon worthie menne, and sel them not to Asses and blind blocke headed felowes: For if they bestowe theire benefices for lucre or affeccyon, to suche as can not or wil not fede with the worde of God, the people of hys cure, the patrone shall dye eternallye for it as well as hys blynde and naughtye curate, person, or vicar. The forth doctrine of this first part is very necessary: for when the

Bishoppes and prieſtes heare
theyr office is to preache, then
thinke thei: but what we prech
it is no matter: it lyeth in oure
arbitrement & pleasure. Naye
sayeth the texte, Preache that
I byd the: and so sayeth Saint
Peter. i Pet. iiii. Math. xxviii.

In thys vocation of preach-
ynge, the preacher should so
vse hym selfe as he myght saye
all wayes: my doctrine is not
my doctryne, but hys that
hathe sende me. For it is
goddes woorde and his lawe
that turneth the hartes of peo-
ple to repentaunce. Psal. xix.
cxix. For the woord of God writ
ten is as perfect as God hym
selfe: and is in deade hable to
make a man perfecte in al thin
ges. ii. Timo. iii. Wherefore it
nedeth

needeth not that blasphemous and stinkinge helpe of the Bi-schoppe of Rome, that durst say the law of God is not of it self, but by his interpretacion, hol-some and sufficiēt. But by this meanes he gote authoritie o-uer the scripture to bury it, and to stablyshe what he woulde were it neuer so deuilishe, and heretical. Therfore let suche as be of God do as they haue in commission from hym, and not as they please them selfes: for if they do, they be of the de-uell and not of Chryste.

The obedience of Jonas.

Then Jonas arose and wente to Niniue at the commaundemēt of the Lorde.

Jonas

Jonas now being an obedi-
ente seruaunt, loketh no more
for a shyppe to flie, but goeth
the nexte waye whether he is
commaunded, though the iour
nye was paynefull and daun-
gerous to the flesche. But the
Crosse of trouble is not vnpro
fitable to the Chrystyans, it
mortyfyeth the flesche, so that in
the afflicted dwelleth the spirit
of God, it excerciseth the faythe
and proueth obedience. As Da
uid saith: wel it is with me that
thou hast chastened me Lord,
that I maye learne thy com-
maundements. Both good & bad
are afflicted in this worlde: but
ỹ good therby is amended, and
the euel is appeyzed, & so they
perysshe in theire trouble. Da-
uid was amended herewith.

ii. Regum .xii. xxiiii. So was Ezechias, esa. xxxviii. So was Daniel. Dani. ix. These & like vnto them be chastened in the world, because they shulde not be dampned wyth the worlde. The euyll wyth affliction be not amended, but indurated & hardened throughe their owne malyce & obstynacie as Saul and Pharao. And the paines & torments here, be the beginning of the paines eternal. This diuersitie and contrarye effect of persecution godly, setteth forth the holy Prophet Dauid, Psa. lxxv. wonderful godlye. The whiche Psalme I woulde all Bysshoppes shuld reade, that knoweth the truthe, & yet wyl take no paynes to set it forthe, but liue idle: & such as haue no learnyng

lityng to set it forth, or of ma
lice whysper, and secretlye hyn
dreth the settynge forthe of it,
for doutles at length, they shal
not only drinke of the wyne of
aduersitie, but be compelled to
drinke dragges and all. So
shal al these rauenyng, and co
uetouse noble men that wyth
iniuries and wronges now af
flicte the poore, at length they
shalbe most afflicted them sel
ues: so shall the auaricyous
iudge, the Couetous marchãt,
and the traiterous and sedici
ous subiect. But I red you be
wyse in time, and as ye haue fo
lowed this rebell Jonas in e
uyll, so folow hym in the good
and amende: if not, the kinges
maiestie muste caste you in to
the sea.

The

The obedience of Jonas is set forth and cõmended with manye circumstaunces, and shulde therefore the better be noted. Fyrste, because he went the next waye to Niniue, and hyred none other, nor substituted hys suffragane, nor wente not into Samaria to aske coũcell at hys fryndes what was beste to do, but went streighte way hym selfe. The second circũstance is worthy annotaciõ, that he dyd all thynges as the Lorde bad hym. Wherein we are taughte to be diligente, we see all our doinges, actes, and obedience to be according, and as the worde of God biddeth. There is putte in, as thoughe it were by a parentesis, the description of Niniue.

And

And Nineue was a great citie to the Lord of three dayes iourney.

Thys dyscrypption setteth forth the obedyence of Jonas, that diligentelye preached thoroughe the hole cytye the pleasure of God, that it shoulde be destroyed wythin .xl. dayes. The cytye is called greate vnto God, that is to saye euerye greate cytye, as the Cedre of God, the mounte of God. &c. Or else it is called the cytye of God, for the wonderfull respecte and pitye that the Lorde had in the sauinge of it. Whether the cytye were thre dayes Journye aboute, or else thre dayes space to bysytte all the

streates

streates thereof, it is not agreed yet vpon amōg al wryters: but this we knowe it was a notable cytye, and amonge al cytyes in the Easte of mooste famous reporte.

Nowe it foloweth what Jonas dyd after he entrede into the cytie.

When Jonas hadde entred the cytye one dayes iournye, he cried and saved: within this xl. dayes Niniue shall be destroyed.

Of this text we learne that Jonas lyued not idle after he came to the place whether he was sente by God, but that he walked abrode and cryed.

So

So shulde euerye man that is called to the office of a Bishop or pastor: it is not inoughe he go to his dioces or personage; but that he must walke abrode there and crye oute the comaũdemente of the Lorde. Or else they be wyth al theire titel, glorye, pompe and naine, dome dogges, subiect vnto the vengeaũce and plage of God. And this is the marke thou shuldest knowe a Bishoppe, and priest by: by hys tounge that soundeth the worde of the Lorde, and not by hys cap or vtward vesture. So shulde the iudge go abrode in his countrey, and speake and declare euery whet iustice. So shuld the prouost, heades of Colledges, masters of scholes, go and teache the

thynge

thynge apertayneth to theyr place and vocacion.

The texte maketh mencion of the summe and pryncypall state of hys sermō, that is, that the citie shuld be destroied wi-in. xl. daies, and ẏ spake he simple and playnely wythout cō-dicion or glose. Yet maye wee easily gather of ẏ long time of xl. dayes, that was geuen vnto it, that it was reuersed vnto penance and amendemente of lyfe. And god would rather at thys tyme fraye them to make them amende, then to punyshe them, and lose thē for euer: and wold perce thus theyr mindes and brynge them to a knowledge of theyr synnes. And as subuercion & destruccion was threatned vnto thys Niniue,

ſo is it to thys hole realme: ſo ther is among vs as greate, and as manye ſyns (God geue grace there be no greater, nor nomore) as wer among them. We muſte then amende or els we ſhall perysshe euerychone. Luke .xiii. but what tyme the Lord knoweth, & not I. Now it foloweth how the preaching of Jonas was accepted.

And the people of Ninive beleued God, & proclaymed faſtynge, and arayed them ſelues in ſacke clothe, as well the greate as the ſmall of them.

Out of this text is fyrſt to be noted how that ỹ Ninuits

resisted not the preachynge of Jonas, when they had yet yf they would haue excused their euil, mani refuges & pretexts. Ther obedience to the word of god cōdēneth both the Jewes & vs of obstynacie, & malyce. i. They might haue pretended thys Jonas is but one man, therfore not to be credited. ii. He is a stranger & speketh it of hatred vnto vs, & of affecciō towardes hys owne countrye. iii. He is of a cōtrary relygion to ours, & wuld deceaue as frō our fathers faith. iiii. He is no king but a man that semeth to haue lytle wit and lesse experience. v. He is one cōtemned of hys owne countrye men and can not be hearde of them, and shuld we credit hys woordes.

vi. He is a noughty lyuer and one that God hateth and hath punyshed, and shuld we passe of hys sayinges? But they remembred theyr own faults, at the preachyng of one day they amended, they neuer loked for myracle: They pretended not the antiquitie and aunciẽtnes of theyr citie, that had stode almost from the tyme of the flud Gen. x. They that heard hym, neuer desyred theyr amendement, vntyl suche tyme as the kyng, the preists and the other elders of the Citie, had agreed whether Jonas doctrine were true or not. Of thys facilitie & quycknes of belyfe in the Niniuites, we maye se ẏ soner beleueth the verye infydels the word of god, then such as bea-

reth

reth the name of God, and be
brought vp in superstition.
And that I thynke were easye
to be sene, yf experiẽce shuld be
taken to preach at Babilon or
Constantinople, he should ra-
ther conuert those cities, then
Rome. Farther their prompt-
nes cõdemneth our obstinacie
and hardnes of harte, that dai
ly heare the word of god preā-
ched, and yet nothyng the bet-
ter, nor nerer to saluacion. It
foloweth what the Niniuites
do when they be conuerted.
Fyrst they beleue in the Lord,
second they fast. A man ignō-
raunt of God, offendeth two
maner of waies, in bodi and in
soule, and both these offences
must be amended, if we wyl be
reconciled vnto god. By fayth

the mynde is reconcyled vnto god, and by abstinēce the body is kepte in subiection, and the wantones of cōcupiscence kept in obedience. But in thys our myserable and cursed tyme of God (for synne) is great question, and controuersly moued, not onely cōcerning fayth, but also fasting: of which two thinges I iudge it mete somwhat to be spoken of. As touchynge fayth it is not an opinion and knowledge onlye, but a vehement, etnest, and certaynte persuasion of Gods promises in Christ: and out of thys fayth e springeth all Godlynes and vertuous woorkes: and what so euer springeth not hereof, is synne.

And thys fayth the al-

mighty

mighty god confirmeth in his true and vertuous people two maner of wayes: Inwardly & outwardly. Inwardlye by the holy goſt, who teſtifieth by his ſpirite with our ſpirit, that we be the chyldren of God. Outwardly by preaching of gods word, and miniſtracion of the ſacramentes. The preachynge conteyne the innumerable benefites and promyſes of God made in the new teſtamēt and ỹ old, vnto vs in Chriſte, who is ỹ ſeede that ſhuld and doth treade and breake the heade of the ſerpent. Gene.iii. Jo.iii.

The Sacramentes be as viſyble woordes, offered vnto the Eyes and other Senſes, as the ſweete ſounde of the

woꝛd to the eare, and the holye goſt to the hart. The numbꝛe of theſe ſacramentes in ỹ pub= lycke miniſterie of the church, be twoo. One of baptiſme and the other of the lozds ſupper, and both theſe teach and con= fyꝛme none other thynge then that the mercye of God ſaueth the faithfull and beleuers.

Therfoze is the bꝛead in ỹ ho= ly ſupper called the bodye of Chꝛiſt, and the wyne the blud of Chꝛiſt, becauſe thei be ſacra= ments and ſeales of gods pꝛo= miſes in Chꝛiſt. This plaine & ſymple doctꝛyne of the ſacra= mentes were ſufficiẽt, if fraud, gile, treaſon, hereſie, ſuperſtici= on, papiſtrie, ignorancie, arro= gancie, miſerie, and the malyce of men woulde ſuffer it. But

theſe

these iuels afore reherſed, haue
ſalled into queſtion and con-
trouerſie, whether carnally, cor-
porally, and really, the pre-
cious body of Chriſt be preſent,
and how the communion and
ſacrament of hys body ſhulde
be miniſtred and vſed. For the
reſolucion, & anſwerynge vnto
the whyche queſtions, I wyll
ſincerlye and playnelye ſhewe
my mynde, accordynge to the
worde of God.

¶ Of the preſence of Chriſtes body in the ſacrament.

I Wyl not in this que-
ſtion ſaye aſmuche as
I would or could, be-
cauſe of late dayes in thys
place it was godlye and learn-
edly touched. But yet ſome-
what

what muste I saye because the ignoraunce of it, bringeth idololatrye: Idololatry bryngeth eternal damnaciō, eternall dānacion commeth not onlye to the ygnoraunte, but also vnto hym that shuld in hys vocacion, remoue (or do his good wil to remoue) the ygnorauncie. I am appoynted to remoue ygnorauncye: thus therefore I pray you hear how ye may remoue it. I wil kepe this order. Fyrst I wil shew by many argumēts that ther is no corporal presēce of Christs body in the sacramēt. Thē wyll I answer to the argumēts of ẏ aduersaryes ẏ wold haue it here.

The fyrst argument.

THis I take of ẏ name of christs body, which is lyke vnto ours in all

al thynges except syn. Heb.ii. Esa. liii. And incase it wer not in al thynges like vnto oures (except syme, and immortalitie) Sayncte Paules Argument would proue nothynge. 1. Cor. xv. But our bodyes be one to each one, measured certaynelye wyth quantitie and qualitie, and occuppye at one tyme, one place: therfore so doeth, and euer hath done Christes bodye. And thus woulde Paule proue our resurrection because our bodies be as Christes is ỹ is rysen, except syme and immortalitie. After that thei say Christ hath now a glorified body, & so we haue not, it maketh nothing for their purpose: for whē Christ made hys supper, & instituted ỹ sacrament

of

of hys death, he was a mortal and paſſible man, ſubiect vnto the tyranny and violence of his aduerſaries. Yea after his immortalitie, he ſhewed manifeſt tokens and arguments of his pure, true and ſenſible humanitie. Jo. xxi. i. Jo. i. For ỹ apoſtles fyngers touched hym. Farther ſaynt Paule ſayth, he ſhal. Phil. iii. that Chriſt ſhall make oure bodyes lyke vnto hys glorious body. Therfore they do deſtroy ỹ true and very humanitie of Chriſts body, that ſay hys body is in manye places at one time, which robbeth hys body of al the qualyties, quãtities, and properties of a true body. For ỹ ſcripture of god confeſſeth that Chriſts body is but in one place. And

many of the Popes Canones conspyre the same. Thus it is written.

De cõsecrat. Distinct. ij. prima quidem. Donec seculum finiatur, surlum dominus est: Sed tamen hic nobiscum est viritas domini. Corpus enim in quo resurrexit in vno loco esse oportet, veritas autẽ eius vbique diffusa est.

That is to say: Tyl ỹ world be ended, the lord is above: but notwythstandynge hys truth is here wyth vs. The body, in whych he ryse, muste be in one place, & hys vetitie is dyspersed eucry where.

The second reason.

THis is taken out of ỹ nature & condicion of a sacrament, whyche is thys, that the thyng that is remembred by the sacramente be it selfe absent, and yet the signes

signes or sacramētes take the name & nominacion of ẏ thing represented & signifyed by the sygnes, for a declaraciō of the thynge that is done wyth the sygnes.

So is it in al the sacraments of the old testament & the new: therfore also in this sacramēt. The thyng it selfe in thys sacramēt, ẏ is to wyt, ẏ precious body of Christe broken, & hys innocent bloud shedde, be absēt; yet be the bread & the wine called the body brokē, and the blud shedding, according to ẏ nature of a sacramente, to set forth the better the thing done and signified by the sacramēt. Ther is done in the sacrament the memorie and remēbraunce of Christes death, whych was

done

done on the Crosse, when hys precious body and bloud was rét and tozne, shed and poured out foz our synnes.

Wyth this agreeth ỹ minde of S. Augustine. Ad Bonifacium. Epist. xxiii. Si enim sacramenta quandam similitudinem earum rerum quarum sacramenta sunt, non haberent, omnino sacramenta nō essēt That is to say: if Sacramentes had not some proporcion and lykenes of the thynges whereof they be sacramentes, they were no sacramentes at al. And thus rather of the symilitude and sygnificacion of the thyng they represent & signifye, they take the name, and not that in deede they be as they be named.

So after thys maner is the sacrament of Chzistes body cal-

led

led Chriſtes bodye: and the ſacramentes of Chriſtes bloud, called Chriſtes bloud: and the ſacramente of fayeth is called fayeth. As Saynt Auguſtine learnedly, and godly ſayeth in the ſame argumente. Accedat verbum ad elementum, vt fit ſacramentum, non ait tollat elementum, vt fit ſacramentum. That is to ſaye: let the worde come vnto the Element and then is made the Sacramente. He ſayeth not lette the word chaunge, or tranſubſtanciate the Elemente (that is to ſay the ſubſtaunce and matter of the ſacramente) and then is made the ſacrament.

The thyrde reaſon.

If he were here in ỹ ſacramente bodelye, and corporally he ſhoulde

euery

euery day ſuffer and ſhed hys
precious bloud. For the ſcrip-
ture ſayth: thys is my bodye ỹ
is broke ẽ for you, and my blud
that is ſhedde for you. Luke.
xxii. i. Cor. xi. but thys is not
true, that he daylye ſuffreth
payne and paſſiõ. Rom. vi. no
more is it true that he is in the
ſacrament bodelye: for heauen
kepeth hym tyll the laſte daye.
Act. iii. Neither yet is ỹ bread
after conſecration hys verye
bodye, i. Cor. xi. nor the wyne
his blud. Math. xxvi. But the
bread remayneth ſtyl breade, &
the wyne ſtyll wyne after the
word ſpoken, as they were be-
fore cõcerning their ſubſtaũce,
but the vſe of thẽ be chaũged.

The fourth reaſon.

The scripture maketh no mēcion but of one ascension, and of two commynges, one paste, and the other we looke for in the ende of the worlde at the latter iudgemente.

Yf theyr doctrine were true, ther shuld be infinite ascēsiōs and infinite descencions. Father they cannot tel thē selues what is become of the bodye thei faine to haue in the sacrament, when the accidentes and qualities corrupt and be consumed.

Theyr glose vpon the Canone, Tribus gradibus, ait auolare in Celum. that is to say: it flyeth into heauen, but we saye he was there before. They darre not

not say it corrupteth, nor yͤ it is turned into the substaunce of our bodyes and sowles: what is there then become of thys bodie?

The fyfth reason.

GOd hadde made by this mean his churche in daunger and subiecte vnto Idolatrie. For there be manye chaunces and cases happen that maye let the Prieste to consecrate, and then shoulde the people worshyppe an Idole for lacke of the presence of Christes bodye.

These daungers maye chaunce three maner of waies: in the prieste, in the woordes, and in the matter.

The priest if he be not lawful-
ly consecrated, if he be an heri-
tyke, one excommunicated, or
a simoniache, he consecrateth
not. Magister sententiarum.
Lib.iiii.dist.xiii. Se the glose
De consecra.dist.ii.cap. Quid
sit sanguis. In the woordes of
consecracion, there is no lesse
daunger and dout. Fyrst many
of theyr writers be ignoraunte
wyth what wordes Christ cō-
secrated. Johānes Duns, and
Pope Innocēt the third libro
de officio Misse. part.iii.cap.
vi.xiiii. Doo say the consecra-
cion to be cōprehended in thys
worde, Benedixit.

Comesta douteth the glose
vpon thys Canon: Vtrum sub
figura, where as the glossator
interpreteth these wordes in ẏ
Canone

Canone of the Masse (Jube hec perferri) that is to sai: Cõmaũde these thynges to be caried. As though they were the wordes of consecracion. The which opinion, the Maister of the sentence semeth to fauoure in the place afore named. If an heritike, saith he, would take vpon hym to vsurpe thys misterye, would God send an angell frõ heauen to consecrate his oblacion. But how so euer they agree vpon the wordes of consecracio, ther is yet an other rule in theyr masse bokes, that the wordes must be perfectly pronoũced, or els thei do nothing. How shoulde thys be knowen when they speake them in sylẽce? Wel, graunt they would expresse synge them oute, yet so

myghte they els be vayne, for ther is also required the intencion of him that wil cōsecrate. The mater must be such bread & such wyne as the glose speaketh of. de conse. dist. ii. Sicut rē sanctificando. the whych properties, if they be absent, nothyng is consecrated.

The syxt reason.

If Christ be present corporallye, then shall theyr sactifyces ceafe, as saynte Paule sayeth. i. Corin. xi. Ye shall shewe the Lordes deathe tyll he come. He commēth after theyr belyue and learning: then shoulde they cease from sactifisynge.

The

The seuenth reason.

IN case they could dyssolue and aunswere to euery one of these reasons, yet could not Christs bodye be in the Masse, for it lacketh the worde of God, that is to saye the shewyng of Christs death. Farther the Masse destroieth, and dyshonoreth ẏ institucion of Christe.

¶ Solucions of their argumentes

THese I wyll comprehend all in thre poyntes. First thei contend by the authoriti of the fathers. The seconde by these woordes of Christe: thys is my bodye. The thyrde by the omnipotencye of God.

Of the fathers authoritie.

When they be beten by the autezitie of Gods wozde, they ſe foz helpe at the fathers authozitie. Let them make anſwer: Is thys theyr opinion: when the prieſte hath ſpoken theſe wozdes: Thys is my bodye, by and by the ſubſtaunce of the bread to be chaũged, oz the ſubſtaũce therof to vaniſh away (I aſke the queſtion, becauſe yet thei be not fully agreed ther vpon) a foz it commeth the cozpozal bodye of Chriſte, wyth the ſame qualitie and quantitie he was bozne, lyued and died in: ſo that ther hangs in the ayze in the prieſtes handes ỹ accidẽtes and qualities of bzead, wythoute anye ſubſtaunce, and ſo thus to be ho

nozed

nored there of the people. In what apostles writinges fynd they this doctrine? Or in what mans writinges that folowed the Apostles wythin. c.cc. ccc. cccc. ccccc. cccccc. yea. ccccccc. yeares. If they can shew thys in anye autenticall wryter in any worke that hath not bene doubted of, I wyll beleue as they doo. But that it maye be knowen vnto you that the fathers wer not of theyr opiniō, I wyll propounde vnto you certayne coniectures.

Fyrst we read not wher ther was euer any contenciō about the words of consecraciō, wher they began, and wher they ended, neyther any thynge of the ministers intencion, to be of suche vertue they speake of.

The

The second: the Elders neuer answered the Arrian that denyed the equalitie betwen god the father, and God the sonne, wyth thys: Christ is God and equall wyth the father, for we so honor hym in the sacramēt. If the Catholicke church had so iudged of Christes bodelye presence in the sacramente, as the newe vpstart church doth, and hath done of late yeares, there coulde not haue bene a stronger argumente agaynst Arrius and hys heresye.

The thyrd. Neither dyd the Marcionistes euer make such a reason: though Christ semed to haue the qualities and condicions of a naturall man, yet he had not them in deede: For in the Sacrament of hys bo-

dye

dye there semeth to be the very qualities and condicions of breade and wyne, yet is there neyther breade nor wyne in deede.

If thys opinion of the actiuenes, qualities and sensual iudgement of the breade, had bene approued and take in those daies for Christianitte & Christiane religyon, howe woulde thys illusion and wytchcrafte haue defended I pray you, the Marcionist opynione doutles nothynge more.

But Tertullian agaynste the Marcionistes doth reason a nother wise, and saith: Christ of ꝑ bread, that he toke, made hys body, sayinge: thys is my body, that is to say a fyguze of my bodye.

The

The fourth.

They vsed chaltees of wood and glasse. De cõsecrat. dist. i. vasa in quibus, the wooden chalices could soke in the wine consecrated, the glassen chaltees might sone haue bene broken: if anye of them both had conteyned the precious bloude of Chzist, they wold not so temerously haue vsed it.

The fyfte.

The sacrament was geuen to the chyldzen in theyz hands to beare it home wyth them. Eccle. hist. Lib. vii. cap. xxxiiii.

The syxte.

No scripture of god, neither doctour of ỹ Catholicke faith, taught euer Chzist to be honored here in earth wyth candels and bowynges of knees.

The

The seuenth.

In celebratynge the supper they sayd: lyft vp your hartes, meanyng not to haue ỹ minde affyxed in the sygnes and elementes of the sacraments, but in heauen. Wherof it maye be easly gathered that they neuer thought of a corporal presence here in the earth.

The eyght.

Origene vpon the booke of Leuit. declareth that ỹ remanentes and reliques of the sacramentes were not kepte to be honored, but they were burned: who wold handle his god so cruellye I praye you, as to burne hym lyke an heretycke.

Also ther is a decre in ỹ Canone lawe, Tribus gradibus, the whyche commaundeth the mini-

ministers to receaue al the re-
liques of the sacrament: and u
is the rule of Clement. iii. that
lyued. Anno. M. C. lxxx.

In ỹ meane tyme I speake no worde of that foloweth (I should saye wicked question) nete for Juggelours, inchaũtours, and wytches, and not for Christiane men, much lesse for Deuines and teachers of gods people: in what moment of time the bread is turned into the body, and the wyne into the blud: when the preest speaketh these words (Thys is my body) if they graũt at lest these to be the woordes of consecracion.

Gabriel Biel. lect. xlviii. sayth that the body is not pre-

sent

sente, whyles thys oracion is a speakynge (Thys is my body) Sed tota oratio est referenda, ad vltimum instãs ipsius orationis, that is to saye: the hole oracion must be referred vnto ỹ last instãce of it. And w̃ this opiniõ agreeth ỹ glose vpõ ỹ canone law. De consecracione. distinct. ii. Cum omne, sayth that the consecracion is made onelye in the laste letter.

And in an other Canone. Ante benedictionẽ, thus he sayth: licet verba successiue proferantur, non tamen successiue consecratio fit, sed in vno instãti corrũpitur panis, scilicet in vltimo fulcanti prelationis verborum.

That is to saye: although the woordes be spoken one after an other, yet is not the con-

consecracion made by a lytle & lytle, but in one instante (or punct of tyme) the bread is altered, to sai, in the last moment of the woordes spoken. After thys their wicked and Idololattrical doctryne, thys sillable (um) in thys oracion: Hoc est corpus meum, to say, thys is my body, hath al the strengthe & vertue to chaunge and deifye the bread. But I praye you, what syllable is it that chaungeth, and deifieth the wine? for euen wyth them these woordes seme to haue more dyffyculte then the other. But let these illusions and traktes go, and let vs cleaue to the truthe of Gods woorde, and we shalbe oute of al daunger.

A Question.

Thus

THus they saye now: yf this opiniō be neither of the Apostles, neyther frō the aunciēt doctours, how chaunceth it to be so vniuersally takē, and for so infallyble and indoubted truth, yea such a truth as incase men forsake al truth, and yet not contrary thys truth, is accompted a man moste christiane & true?

Answer.

NOthing is more expedient to answer directlye vnto the question, then to cōsyder the time of our fathers. They thought it best to name the sacramentes by ẏ name of the thyng was represented by the sacramentes. Yet in manye places of theyr wrytyngs, they so interpretate thē

selues, that no man excepte he wyl be wylfully blynd, can say but they vnderstode the sacrament to signifie, and not to be the thing signified: to confirme, & not to exhibit grace, to helpe, and not to giue fayth: to seale, and not to wynne the promyse of God. Ro. iiii: to shewe what we be before the vse of the, and not to make vs the thynge we declare to be after the: to shew we are Christes, to shew we be in grace, and not by the to be receaued into grace: to shewe we be saued, and not yet to be saued by them: to shewe we be regenerated, and not to be regenerated by them, thus the old doctours ment.

But when all good learninge, and the lesson of the ho-

ly

sye scripture were drowned by the Gotthes, and Vandales, in Europe, Asia, and Affrica, and yet somewhat rescued and caughte agayne by Charles the greate: Anno.viii C. men not acquaynted wyth the frases and veine of the scripture, accustomed them selues to the readyng of doctours, and leaft the woord of God.

Wherof folowed amonge other euyls, that in Fraunce by certayne Italiōs this question to be very much and manye tymes reasoned vpon, as touchyng the corporal presēce of Christes body in the sacrament. Agaynst the whyche errour one Jhon Scot and one Bertram wrote a boke of the sam mater to Charles ẏ great

But the monkes and the prie-
stes declyned most vnto ỹ opi-
nion of the carnall & corporall
presence: wherupon in ỹ tyme
of Leo the nynth, a bysshoppe
of Rome. Anno. M. L. beynge
a monke, called a councell na-
med Vercellence: ỹ whych ru-
led as chiefe president & great
master, one Lãckranck a monk
& afterwarde bishop of Cant.
Ye damned Berengarius: but
after that the same Berenga-
rius had recãted, one Nicola-
us Pope, assembled a councell
of the monkes of Italie, and
priestes, and so compelled Be-
rengarius to a recantacion,
whych ye may reade. De con-
secrat. dist. ii. Ego Berengarius.

But here we wyll pause and
deliberat a while vpon this re-

cant-

cātacion, and scanne it a lytle. In this recātacion (marke it) is no mencion made of trāsubstanciacion, but the bread and the wyne are called the bodye and blud of Christe, and that the same are touched wyth the handes of the prieste, broken, & tozne with ỹ teth of ỹ faithful. This sentence is not admitted now a dayes among our scholastical diuines. Yea the glose vpon the same Canone, sayth: (read the place) Thet is moze dauget of hereſy in Berengarius wozds, thẽ was in Berengarius hym selfe.

That recantacion of Berengarius sent the Pope into all the cities of Italy, Germanie, & Fraunce. But thys relygyon could not be wel accepted,

not iudged to be good of al me
though Hildebrand the mõke
and sorceroure confyrmed it,
Anno. M. lxxix. Wherfore they
excogitated, & dremed out trãs-
substanciacio, the which opinio
holpe forth the monks of Be-
nedictes order, in theyr Ser-
mons. And because thys newe
and wycked doctryne of trans-
substanciacio could not be re-
ceaued and admitted of al me,
After two hundred yeares al-
most, Innocentius the thyrde
confyrmed it in the councell of
Laterane. Anno. M. CC. xv.
some tyme beyng a doctour of
Parise. And that thys wycked
doctryne myght take the soner
place, he bound me to auricu-
ler confessiõ, wherin they per-
suaded men to what they plea-

led. Immediately afterwarde began the beggyng friers the selfe souldiours of Antichrist, and mete persones to set forth such abhominacion. At the begynnynge of these monsters, Honorius. iii. bishop of Rome, commaunded thys newe bready god to be honoured. Anno. M. CC. xxvi. libr. ii. Decretal. Tit. de celebra. Missarū. And then beganne the pyndfooles and cloisters to be made in the churches to reserue their newe god in. And when the monkes had farther entred into the cōsciences of the people, and whē thei had more inculcated & beté to mens heads more this newe article of fayth, for transubstanciacion, then all the other of oure belyfe in Christe.

The Pope began to excogi-
tate moze yet foz the honour of
thys new god. Foz when they
had bzought Chzist from hea-
uen to earth agayne, & so con-
cluded he shuld be honozed in
the sacramente, he thoughte it
inmete to let hym be wythout
some solemne fest & dai, wherin
people myght honour hym ac-
cozding to their decrees: wher-
vpon Urbanus the. iiii. instit-
uted the feaste that is called
Corpus Christi. M.CC.lxii.
Then increased the table and
Idolatrical nombze of pzy-
uate Masses: and y honozyng
of thys bzead then was defen-
ded wyth swerd and fyze.

In the meane tyme manye
godly men were soze afflycted
in theyz conscience, yet durste
not

not declare their griefe, partly for feare, partli because that sophistrie had blynded part of theyr iudgementes. At length the Lord reised vp godly men, yea here in Englād Jhō Wiclefe that resisted thys new heretical doctryne. M. CCC. lx. viii. And now ẏ Lord be praised, chyldren know the vngodlynes therof, & may se it plainly to be naught, if they wil not be wylfully blynde. How childyshly they bragge of the doctours, now ye may see. And euen the same do they wyth the wordes: thys is my body, and with the omnipotencie of God, as ye shal hear in the next sermon.

¶ The sixte Sermon vpon Jonas, made by John Hoper.

They obiecte a-gainst the truth as cõcernig the absence of chri-stes body in the sacramẽt, the wozds of Chzist: Thys is my bodye. Unto the whyche we aunswere bziefely. The wozdes should be vnder-standed accozdyng to the mat-ter & purpose they be spoken foz: But euery man knoweth, ỹ matter and purpose ỹ Chzist entreateth of, is to make, and institute a sacrament: therfoze ought euery wozd to be taken sacramentallye: which is to at-tribute vnto the sacramente, ỹ name of ỹ thing signified & re-pzesented

presented by the sacramente.
Therfore thei should not force
nor cōstraine ẏ soūd of the wor
des vsed in the sacramente to
make of ẏ sacrament on ydole
by false interpretaciō, wher as
the true sēce of ẏ word maketh
but a necessary ceremonie, and
helpe to our infirme faith. In
the Canon lawe, Decretalib.
li. de verbor. significat. Tit. xl.
cap. vi. Nō sermoni res, sed rei est ser
mo subiectus, that is to saye: the
matter shuld not be cōstrained
to ẏ word, but ẏ word to serue
the matter. Et cap. viii. dum pro
prietas verborū attenditur, sensus ve
ritatis amittitur, ẏ is to saie: when
the nature of ẏ word is forced,
the meanīgof ẏ veritie is lost.
Farther what shuld moue thē
to deny vs one trope in these
words

woꝛdes, when they them selues vse a greate many of tropes & fygures: where as we vse but one, and the same one to be in the open woꝛd of God: and all theyꝛs to be without, and contrary to ỹ woꝛd of God. Note the woꝛdes of Chꝛist, Hoc est coꝛpus meum. That is to say: This is my body. what they shoulde make of thys wooꝛde (Thys,) thei cannot tel: and hither vnto they haue dysputed of it: and yet not agreed. Reade I pꝛaye the Gabꝛiel Biel. Ser. xliiii. et Glossam super Canonē. Timoꝛem docet. Is, they interpꝛetate, Is made. The bꝛead they say is the accidentes of bꝛead. But in the Cup they be constrayned to vse w vs a signe. Thys Cup is the new Testa-

ment

ment in my blud: for they saye ẏ wyne in the Cup and not the Cuppe. They know them selues howe fōdly they interpretate these wordes, rather maliciously, obstinately, and falsly, then truely: we therefore thus take them (Thys is my body) that is to say: the Sacrament of my body broken and geuen for you: Either thys is ẏ newe testamente, that is to saye: the sygne of the new testament, or the remission of syn obtayned in the bodye of Christe broken and torne for vs. S. August. lib. xx. contra Faustū. cap. xxi. hath these wordes. Huius sacrificij caro et sanguis ante aduentū Christi, per victimas similitudinum promittebatur. In passione Christi per ipsam veritatem reddebatur. Post ascēsum Christi per sacramētum memorie

cele-

celebratur. That is to saye: the flesh and blud of thys sacrifice before the cõmynge of Christ, was promised bi the sacrifices of similitude. In the passion of Christ thei wer geuen in dede: after the ascencion of Christe, thei be celebrated bi a sacramẽt of memorie. And the glose dist. ii. Tribus gradibus, sayth: Certum est, quod species quam cito dentibus terũtur, tam cito in celum rapitur corpus Christi, that is to saye: It is certayne that as sone as the accidens and qualities of bread be broken with ỹ teeth, straightway ỹ body of Christ is taken into heauẽ: so ỹ theyr own doctours do not belyue ỹ ỹ very bodi of Christ is receaued in the sacramẽt. If a man shuld thẽ aske: what sayth and

opiniō shuld ẏ christiane haue cōcernyng ẏ presence or absēce of Christs bodi in ẏ sacramēt.

Answer.

The body of Christ shulde be cōsidred.ii.maner of waies, fyrst as it was borne of ẏ blessed virgin, beyng in dede oure very natural brother: Thē as it was offered vpon the crosse for the redēpcion of the world. And thus offered & put to hys passiō vpō ẏ crosse, we cōsyder hym in the sacrament: for the bread there vsed is called the body of Christ brokē: & ẏ wine the bloud sheding. But the presence of christes natural body, or ẏ opiniō of his presēce, they so litle profit, ẏ in very dede it doeth rather hurt, and harme, as Christ sayed.

The

The flesh profiteth nothynge. Jo.vi. and agayne: it is expediét that I go awai. We must therfore lyfte vp oure myndes into heauen when we fele oure selues oppressed with the burden of sinne, and ther by fayth apprehend and receaue the bodye of Christe slayne and kylled, & hys precious blud shed for our offēces: and so by faith apply the vertue, efficacie, and strēgth of ỹ merites of Christ to our soules, and by that meanes quit oure selues from the daunger, damnatiō, and curse of God. And thus to be partaker of the worthynes and deseruynges of Christes passion, is to eate the body & to drynke ỹ blud. Therfore doth Christ in the .v. of John, take eat, for

beleue,

beleue, & beleue for eate, so many tymes. And S. Augustine sayth, Vt quid paras dētem et ventrē, crede et manducasti, why prepareste thou the teeth and bely, beleue and thou haste eatē. And whoso euer eateth after thys sorte the body of Christ, and drynke his blud, hath euerlasting life. Then obiecte they: if we maye thus eat the body and blud of Christ without the sacramēt, what auayleth it to haue anye Sacrament?

Answer.

Gaynst these temptacions of the deuil the vse of the sacramentes were instituted in the churche.

The fyrst temptacion of the deuil is, he would bear the

Christian in hand the promi-
ses of Gods mercy to be false:
Therfore doth God confyrme
thē vnto vs vp his sacramēts.

The second tēptacion when
ỹ deuil perceaueth we delyue
the promises of god to be true
vniuersally, yet wold he make
vs doubt of them perticularly,
as thoughe they appertayned
not vnto the priuate or singu-
ler conscience afflycted. That
dout wold God remoue in vs
by hys sacramentes, and saith,
they appertaine to the priuate
and perticuler conscience af-
flycted, euen as euerye priuate
man receaueth the sacraments
of the promyses.

The thyrde temptacion.
The deuyl laboureth to take
from vs the knowledge of the
meanes

meanes of oure saluacion, and howe the promyses of God be made oures, by ỹ free grace of God or by our merytes.

The Sacramentes therfore whyche beholde and represent onely Christe, do teach vs that the meanes of our saluacion, is only in Christ. And to put vs out of doubt wherewythall Christe hath meryted for vs the promyses of God, and thys grace of our saluacion, the sacramente sheweth vs it was wyth and by his death and blud sheddyng: and therfore hath he geuen the name of hys bodye and bloude to the sygnes and elementes of the sacramente. So the breade is called the bodye broken, and the wyne the bloude shedden:

Admonyshyng the that in the receauing of ỹ sacramẽt, thou shuldest not tarye nor occuppye thy meditacions and contemplacions in the bread & wyne, but in the merits of the bodye broken, and the blud shedde. Who so euer marke and vnderstand these thynges, eateth Christ: if he be ignorant here of he is in daunger of eternall damnation.

An other obiection.

They saye: God can do all thynges, therefore it is not impossyble for hym to make his body present in the Sacrament.

We be not so addicte and geuen vnto humane ration, that we wyll beleue nothinge more then reason is able to accompt

compte and geue answer for.
But we beleue many thynges
that directly reason saythe we
shuld not beliue: As the incar-
nacion of Christ, our resurrec-
cion, the making of the world,
thre persons in one godheade
and one essence: and these thin-
ges we belyue because the ex-
presse word of God commaū-
deth to beleue it. But the trās-
elementacion and alteracio of
the breade, no place of ꝑ scrip-
ture commaundeth vs to be-
leue, but many places forbyd
we shuld beleue it. Nether doo
the Papists agree among thē
selues what shuld be the wor-
des of consecracion: and yf we
had but that auantage of thē
only, it were inough to declare
theyr transubstanciacion to be

no parte of Gods worde.

It is a folye to obiecte the omnipotencye of God wythout Gods woorde. God nor doeth, nor can not do more thē he wyl do: and as foolyshly do they, makynge mencion of a miraculous presence of Christes body, and do declare them selues to be of Antichriste by the same meanes. For he shall deceaue the worlde (ye the verye electes, if it were possyble) wyth newe myracles. Math. xxiiii. ii. thes. ii. The myracle of Christes visible ascencion and other expressed in the scryptures of God, are sufficient for the Catholycke churche. And the myracle of ẏ inuisyble and miraculous presence, we leaue to them that be deceaued wyth

the spirite of errour. For they
woulde haue now Christe pre-
sente, but in anye case dumme
and wythoutt speche: & whyles
he lyued and could speake, the
members of the deuil hanged
hym vpon the crosse.

Thus was the malyce of
the deuyll alwayes greate a-
gaynst oure Sauiour. Before
he came into the flesh, he made
manye beleue he was come, be-
fore the time appointed by the
Prophetes was expired: whē
he was come in deede, then
wente he aboute to perswade
he was nat come, nor was not
the Sauioure of the worlde,
and neuer left vyl he had kyl-
led hym, because he would not
denye but that the verye true
sauioure of the worlde was

come. And nowe that in deade he is ascended and departed from vs accordynge to the scriptures, he goeth about all he can to proue hym nowe to be here: so that neyther before hys cummyng into the world, nor at hys beynge corporally in the worlde, nor yet beynge out of the world, he can not be in peace, sure, and safe from the assaultes and temptacions of hys and oure mortall ennemye Satan. But I knowe howe the aduersaryes of the truth, perswade the people maliously to gyue no credite to such as preach, and teache the truth. They saye we condemne the holy sacramente, and make it of no estimacion. But beliue not their slaunders and lyes,

but

but heare or read our opinion, knowledge, and godly estimacion we haue of the sacramēt, and then Judge, and gyue sentence afterwarde. And here receyue myne opinion as touchynge the forme and maner to celebrate and vse the Sacramentes.

¶ The fourme and maner howe to celebrate the sacramentes.

IT were expedyente to intreate this mater at length yf tyme would serue. But yet in fewe wordes I wyl say somwhat of the sacramente of the Lordes Supper and also of Baptisme.

Baptisme consisteth in two partes. In the worde and the elemente. The worde is the preaching of the good & mery

full

ful promyses of Gods goodnes, acceptyng vs into his fauour and grace for the merits of Christ.

The whyche promyses be brefely comprehended in these wordes. Math. xxviii. I baptyse the in the name of the father, and of the sonne, and of the holy goost. These woordes sheweth ỹ forme of Baptisme, and also that only men, reasonable creatures, shuld be baptised. Mat. xvi. So is condemned the gentilitie, and superstition that hath bene vsed in the Christenyng of bels. The matter and Elemente of this sacrament, is pure water: what so euer is added, Oyle, salte, Crosse, lyghtes, and suche other be the inuencions of men,

and

and better it were they were abolyshed, then kepte in the Churche. For they obscure the simplicitie, and perfectnes of Christ our sauioures institucion. I pray the kyngs maiestie and hys most honorable counsell to prepare a shyp as sone as maye be, to sende them home agayne to theyr mother church, the bosome, and breast of man.

¶ The form how to celebrate the Lordes supper.

HEre must be marked two persons: ẏ minister, and he that communicateth with the minister. These muste come and assemble together as saynte Paule sayth. i. Corin. xi.

The

The dutye, and office of the minister.

HE doeth best hys office, and is best instructed to minister ỹ sacramente, if he in the ministracion thereof go as nere as is possible to the fyrste institucion of Chriſte, and the Apostles. For Christ was and is the wysdome of the father, and the Apostles had receiued the holy goſt that broughte them into all truth: therefore it muſt nedes folowe, their doyngs, & ministracion to be moſte perfit, holy, and religious.

How the minister shoulde prepare hym selfe.

INwardly & outwardly. The inward prepa ration is if his minde

and

and soule be instructed & furnished wyth godlye doctryne, and a feruent spirit and zeale to teach hys audience, to stablysh them in the truth, and to exhorte them to perpende and marke wel the merites and deseruynges of Christ.

The outward preparacion, the more simple it is the better it is, and the nerer vnto the institucion of Christ and his Apostles. If he haue bred, wine, a table, and a fayre table cloth, let hym not be solicitous nor careful for the rest, seyng they be no thynges brought in by Christe, but by Popes: vnto whom if the kynges maiestye and hys honourable Counsaile (haue good cõscience) thei muste be restored agayne: and

greate

greate shame it is for a noble kynge, Emperour or Magistrate, contrarye vnto Goddes worde, to detayne and kepe frō the deuyl or hys ministers, anye of theyr goodes or treasure, As the Candels, Vestiments, Crosses, Aulters: for if they be kept in the church as thynges indifferēt, at length they wyl be mayntayned as thynges necessary. When the ministers is thus wel prepared with sound and Godlye doctryne, let hym prepare hym selfe to the distribution of the bread and wyne: and as he geueth the breade, lette hym breake it after the example of Christ: he shoulde geue the bread, and not thrust it into the receauers mouthe. For the breaking of the bread

hath

hath a great misterie in it of ỹ passion of Christ, in the whych hys bodye was broken for vs, and that is sygnyfyed in the breakyng of ỹ breade, which in no case shuld be admitted: therfore let the minister breake the round bread, for broken it serueth as a sacramente and not hole. Christ did breake it. mat. xxvi. Mar. xiiii. Luc. xxii. And saynt Paule sayth: the breade that we break, is it not ỹ communion of Christes bodye? i. Cor. x. Thus shuld the perfectiõ of Christes institucion be had in honour, and the memorie of the dead left out, and nothing done in this sacramẽt, ỹ had not gods word to bear it. But alas God is accompted a foole, for men can vse the sacrament more religiously, deuoutly,

uoutly, godly, and chrystianly, then Chryst Gods sonne, as it appeareth: for his fourme and maner is put oute, and mans deuyse, and wyldome is accepted for it.

The dewty and office of the people.

The dewti of the receauer resteth in thre pares. To saye: what he shuld do before the receauyng of the Sacramente, what he shuld do in ỹ receauing of it, & what after the receauyng of it. Before the receauing he shuld prepare and make ready hys mynde, as the commaundemẽt of S. Paul is, 1. Cor. xi. let the man proue and searche hymselfe, and so forthe. And thys maye be doone twoo maner of

wayes. Fyrst towardes God, then towardes man.

Towardes God he shulde from the botome of hys heart, confesse his faults and sinnes, and acknowledge hys iust cō-demnacion: then shuld he per-swade him selfe by true and li-uely fayth, that God would be mercyful vnto him for ỹ death of hys dere beloued sōn Jesus Christ, done in his body torne, and in hys blud shedde.

He shuld prepare hym selfe towardes his neighbour also. Fyrst incase he hath hurt hys neyghbour in fame or goods, he shuld reconcile hym selfe a-gayne, wyth restitucion of thē both againe. He that thus pre pareth hym self, doth eat wor-thelye the bodye of Christe.

and he that doth not thus pre-
pare hym selfe, eateth nothing
but the sacrament to his ever-
lastyng damnacio. I make no
mencion here of auriculer cō-
fession, as though that were a
thyng necessary to be done be-
fore or after the receauynge of
the Sacrament.

For thys confession is not
of God, as theyr lawe doeth
record. The glose vpō the de-
cre of penaunce. Distinct. v.
in penitencia.

In the receauynge of thys
sacrament, ther be thynges re-
quyred both in the inward mā
and also in the outward man.
The inwarde preparacion is
when the man receauynge the
bread and the wine, being sub-

iectes

lectes and matters vnder the
iudgement and censure of the
senses, the mynde is eleuated
and lyfte vp into heauen: per-
swadyng hym selfe by faythe,
that as truly appertaineth vn
to hym ỹ promyses and graee
of God thzoughe the merites
and death of Chzist, as he sen-
sibly, and outwardly receiueth
the sacramente and wytnes of
gods pzonyses. And doubt no
moze of an inward frendshyp,
familiaritie, cõcozd, peace, loue
atonement, and fatherly petye
and compassyon, thzoughe
Chzist by the meanes of faith,
then he douteth ỹ hys mouthe
outwardly doth receaue ỹ sig-
nes & sacramẽts of gods mer-
cies. To excitat in vs this faith

and beleue in the merytes of Chryst: the bread is called the body, and the wyne hys blud, after ỹ maner and trase of the scripture.

The vtward behauour and gesture of the receauer, should want al kind of suspiciõ, shew, or inclinacion of Idololatrye. Wherfore seyng knelyng is a shew and external signe of honorynge, and worshypping, and heretofore hath greuous and damnable Idololatry ben cõmitted by the honorynge of the sacrament, I wouldе wyshe it were commaunded by the Magistrates, that ỹ communicatours, and receauers shuld do it, standyng or syttynge. But syttyng in myne opinion were best, for many consideracions.

The

The Paschal lambe was eate standynge, whyche signifyed Christ yet not to be come, that shuld geue rest, peace, & quietnes. Christ wyth his Apostles vsed thys Sacramente at the feest, syttyng: Declaring that he was come that shuld quiet and put at rest both body and soule, and that the figure of the Passeouer frō thencefoorth shuld be nomore necessary, nor that men shuld trauel nomore to Jerusalem once in the year, to seke and vse a sacramente of the Lambe to come, that shuld take awaye the synnes of the worlde.

After the receauinge of it, there shoulde be thankes gyuynge of all the churche, for the benefites of Christes death.

Ther shoulde be prayer made vnto god, that thei might perseuer, and cõtinue in the grace of God receaued. They shuld helpe the poore wyth theyr almes. This forme me thinketh is most lyke vnto the fourme of Chriſte, and the Apoſtles. Howe farre the maſſe differeth from thys, al men know.

I praye God the beſt may be taken, and the wurſte lefte, throughe oute all the worlde. And al ſuch as be yet infyrme by reaſon of longe cuſtome, and lacke of knowledge, lette them praye God, and ſearche the ſcriptures, wythoute affection. Suche as be peruerſe and obſtinate, and wyll admyt no reaſon, for them the ire and dyſpleaſure of God is readye

and

and prest to punish them whē he seeth tyme. As it is to be sene by the Corinthes .i. Cor. xi. that for the abuse of ẏ supper, manye of them fell sycke, and into dyseases. So wyl he do wyth vs, if we neglecte hys moste perfecte, and Godlye institucion.

Let vs repente therefore wyth the Niniuites from our foremer synnes, and beleue the remyssyon of theym for Goddes mercye in the deseruynges of Christe. Farther lette vs submytte oure selues, all oure wysedome, and learnynge vnto hys woorde: and thynke that Christe and hys Apostles haue instituted and vsed, it canne in no wayes be bettered by vs.

And you my gracious Lord & king restore the right vse of the supper of the Lord, as Iosias dyd the ryghte vse of the Paschal Lambe. iiii. Reg. xxiii. ii. Para. xxxv. after the worde of God. The text now foloweth of the fast of the Niniuites.

Of fastynge.

There was a fastyng proclaymed, and weryng of sackecloth, from the greatest to the smallest.

Here be twoo thynges to be noted in the frutes, and signes of penitence. Fyrst concernyng the fast, and vilenes of the apparell, The seconde howe they fasted from the greatest to the smallest.

Of

Of fastynge and sacke cloth.

The hypocrites of the world when they heat of this fasting & putyng on of sackecloth, damne strayghtwayes the doctryne of faythe, and teache that God saueth not onelye for Christes sake, whych only fayth appzehẽdeth: as though faith could not only appzehend the mercy of god, and yet haue fastynge anexed with her. But this pzesent text confoundeth thys errour: foz it sayeth the Ninuites fyrst beleued the Lord, and then fasted. But lest we shuld here erre, I wyl speake a lytle of fastinge, that we maye loue rather to faste well, then obstinately to defend a false fast.

What

¶ What is fastinge.

Fastynge is a moderat vse and takynge of meate and drynke, lest the flesshe shoulde by aboundaunce and to muche of it, rebel and ouercome the spirite. And thys fast eyther it is continually, or at certayne tymes vsed.

Continuallye, when as a Christiane man moderatelye fedeth hys bodye wyth thankes geuyng, for necessary nutriment, and not for to aboũde or surfet. Thys fastynge, and abstinẽce, the scripture calleth sobrietie. i. Petri. v.

The faste done at certayne tymes, is also eyther pryuate, or publycke. Pryuate when any man considering and wai-

ynge

ynge hys owne infyrmyties, bindeth hym selfe frō meates, and drynkes, to tame and ouer come the vehemente, and lasciuious inclinacions thereof, to the obedyence and rule of the spirite, i. Corin. vii.

A publycke fast is, when for a publycke and commune calamitie, trouble, or aduersytie, the Magistrates commaunde a solemne and publycke abstynence and fast.

But in bothe these fastes there muste be vsed a circumspecte and godlye dylygence, least in the abuse of fastynge we offende and prouoke the Ire and dyspleasure of God the more agaynste vs: we may offende, fyrste yf wee faste

for

for anye other purpose then to kepe the bodye in subiection to the spirite. Therefore it is to be taken hede of, we faste not for merite or for custome.

The seconde is, we offende if we faste in the honour of any creature. The thyrde, if for one fastynge daye we make thre glotou festes, as the fashion is for the mooste parte. I woulde wysshe therefore that the true fast & abstinence wer brought in agayne, and then the lorde would be pleased I dout not.

That they amende from the greatest to ỹ smallest we learne two thynges. Fyrste of what greate efficacye the sermon of Jonas was, that pleased all people both greate and smalle. The lyke hath not bene seene.

For

For it is easier for a Cooke to
please an hundreth mouthes,
wyth one mete, then a preacher
to order one sermon or oracion
to please ten heades. It were
well in our tyme if at euery ser
mon were one of the magistra-
tes and of the people conuer-
ted: and at ten Sermones one
Byshop and one prieste. The
second, the faciliti and prompt
nes of these Niniuites to be-
leue and amend their religion,
and cõuersaciõ, doth condemne
the vngodlye obstinacye and
frowardnes of such, as detract
and prolong their amendemẽt,
and saye they wyl belyue when
the kynge commeth to age.
Thus the deuil geueth thẽ one
occasion or other to defer their
beleke. If the kings magesty,
and

and hys Nobles shoulde hate the trueth, they woulde saye: howe can we beleue the doctryne, ỹ our learned, and wyse Magystrates detesteth? If the kynges maiestye and hys nobles loue and fauoure the best part, thei excuse thẽselues vpõ the tender & younge age of the kynge: as thoughe hys Magestties yonge age or olde age coulde make any religion of God true or false: when indeede all ages and powers be or oughte to be subiecte vnto the religion, and law made alredye, and geuen to be obserued of and by all menne, of what sort condiciõ, or state soeuer they be of.

Thys thynge came

to

to the kynge of Nini-
ue, who arose frome
his seate, doyng of his
apparell, clothed hym
selfe in sacke cloth.

It is not wythoute a syn-
guler councell of the holye
goste that thys kynge is men-
cionated of so copiously.

Nether that hys behauoure
and doynges after hys con-
uercion, is so diligentlye ma-
nyfested.

Fyrste the Texte setteth
forth the manner of hys con-
uersion, and sayeth: he retur-
ned vnto God vpon the fame
and rumoure of Jonas prea-
chynge.

Wherefore we learne how
muche

much the truth is wurthye to be estemed, seyng that a kynge vpon the bzute thereof made by hys people, embzaced, and resisted not (as now we se many tymes done by the greatest part of the woꝛld.) Euē so did Iosias: as soone as he beynge yet but a chylde, heard of the true boke of God, embzaced it. iiii. Reg. xxii. So dyd Dauid and Iosaphat heate & graunt to the admonicions of ỹ Pzophetes. All kynges therefoze and magistrates shuld harken vnto the truthe, and learne it them selues oute of the lawe Deut. xvii. But thys studye and knowledge of gods lawe in Pzinces and kynges, the Byshops, Pziestes, and other do let: bearyng them in hande

that

that it appertayneth nothinge to theyr office to study and labour in the worde of God, but the iudgement and study therof to be committed vnto them: and so by ẏ same meanes they perswade & cause prynces many times to persecute the truth and veritie by ignoraunce, as the kynges of Israel dyd that burned the wrytynges of the Prophetes.

But most gracious kyng, and ye my lordes of hys most honorable coũcel, Ye haue not only heard the rumour & fame of Gods word, but wyth your owne eares haue heard youre selfe the truth, and ye do credit, and beleue the same: therefore in al thynges expresse and declare it in facte.

And moſt gracious kynge take ye hede that the vertues ye learn and be brought vp in in youth, ye practyſe & exercise them in age. And incase youre Mageſty wil ſo do, beware of one thing: ỹ poiſon of flatterie. The whyche youre Mageſtye may vſe as a good medycine, and not a poiſō if ye take hede of it. Yt wyl be poiſon, yf youre grace thynk youre ſelfe to be at al times, as flaterers wyl bear youre hyghnes in hand to be. It ſhall be a medicine, yf youre Mageſtye ſtudye to be the ſame in dede, that flaterie commendeth.

Youre Mageſtye may ſee an Example hereof in kynge Jehoas, that in hys youthe fauoured, and ſette forthe the truthe

truthe, but in hys elder dayes he fell from it, by the meanes of flatteroures that deceaued hym.

But youre Magestye shall do best to folowe thys Godly kynge of the Niniuites, and embrace contynually the word of the lyuynge God. And thus shal youre grace be the better able to doo, ineasse youre highnes woulde haue before you euerye Sundaye one sermon, whych shoulde brynge muche knowledge & grace into youre hyghnes courte.

Nowe foloweth the frutte of thys Godly kynges penitence. Fyrste he ryseth from his seate, and putteth on sackclothe.

Of thys we learne that in fayth and true repentaunce, is no diuersitie betwene the king and a meane subiect. And thus shall it be at ỹ later iudgemẽt. The rych, the poore, the kyng, the subiect, ỹ bishop, ỹ prieste, al shal apere naked before the trone of Christe: and be holpe nothyng there by anye tytle or name of glory. Here the honor and ryches haue theyr estimacion and glorys. Let all men therfore looke to amend theyr fayth and lyuyng, here in thys worlde.

As for this externall doing on of sackeclothe, it was the maner at that tyme so to doo, and declared theyr repentaũce and amendemente: And so I wolde it were nowe. Ye that offen-

offendeth in apparel, he wolde remoue the pryde thereof and goo soberlye: he that in meate, would vse moze sobryetie, Yet noman shuld thyncke any holines to be in the external vestiment, noz yet any hurt oz dãnacion in the meate: but the abuse of both, displeaseth God. As foz the vestimentes of the prieste in ỹ ministerie, I wolde wysche the Magistrate to remoue thẽ, foz they either shew, oz not shewe vertue. If they shewe not, they vse theym in vayne: If they do declare and shew vertue, eyther the vertue is wyth them in deede; oz absent. If he that weareth them haue the vertue, why sheweth it he to the woꝛld? If he haue not the vertue, then is he an

hypocrite, whom God hateth.

¶ The other fruite of penaũce of the kynge wyth hys counsell, beyng conuerted to God.

HEre was as the texte sayeth, a proclamacion made throughe al the Citye of Niniue, by the cõmaundement of the kyng and hys councell.

In thys proclamacyon fyrste muste be marked who be the authours of thys proclamacion. Then, what is cõtayned in the proclamacion. The persons be the kyng, and the Nobles of hys realme. In these persons fyrst, note that it is the kynges offyces, and the Peeres of the realme, to pourge theyr cõmune wealth from falle relygyon, by Vub-

lycke,

lycke, and open proclamacions.

So dyd Nabuchadnezer, Darius, and Cirus, kynges of moste notable fame: therefore Christe calleth the Princes, the Nurces of the church.

And so I doubte not moste Gracious kynge, but youre hyghnes wyll accordynge to your tytle & style, pourge thys Churche of Englande to the puritie and syncerite of gods woorde.

Farther we learne howe that the Prynces and counsellours of a realme, shoulde helpe forth the Godlye purposes and statutes made for the glorye of God wythin a Realme.

So was this kinges Godlye purpose holpe by hys councel, ſo Dauid, ſo Joſias. In that the kynge and hys nobles do confyrme the doynges of hys people, we learne that Godlye magiſtrates ſhuld not let, but further and confyrme al godly purposes and vertuous ſtudy of theyr people, when they ſtudy amendement of falſe relygion: ſo did Joſaphat, Ezechias, and Joſias.

¶ The ſũme of the proclamacion.

IT containeth the true and ryghte forme of repentaũce that pleaſeth God, whyche is contayned in foure partes.

Fyrſt in outwarde ſygnes of heuynes. Then in callynge vpon

vpon the Lorde. Thirdlye in leauing the wicked and accustomed yuel life. Forthly in the trust and confydence of Gods mercy. Of these partes we wil speake somwhat by order.

Of the external sygnes of a penitent harte.

TWo notes of penaūce are here described: the one abstynence from meate, the other sorditie and vylenes of apparell: for after such sort, as naturall men say, contraries are cured by cōtraries. He that is geuen to hys bodye, cannot please God by penitence, excepte he come to a sobernes: Neyther the proude and arrogant appareled, except he remoue the excesse and abuse thereof.

I

I would, and exhort therfore as many as doe excede and offend in these two, to returne to penytence wyth the kynge and people of Nintue: if they woulde so doe, they shoulde not onely fynde grace at Gods hande, but also more healthe and sobernes of body, more ryches in the coffer, more plentye in the Realme, more grace, wytte, and sobernes in theyr housholde.

That the beastes be tyed vp also from their meate, it declareth that the king and people had to much a delite in wāton and ouer much gainesse of theyr beastes, whyche beynge kept oute of theyr accustomed pryde, shoulde not alure them from

from theyr penitence, nor geue them occasyon to returne a-gayne to the former euyll.

Farther it pleaseth so the Lorde to punysh ỳ thing that allureth mannes fraple nature to synne, because the syn of manne shoulde the better be knowen: as wee see, by the kyllynge of the leuiticall beastes that neuer offended, God woulde preache vnto manne that hys synne deserued none other thẽ present sodain death: so dyd the Lorde punyshe and curse the earthe that Adam & hys posteritie myght know it was not a lyghte thynge the transgression of Goddes commaundemente, Genes.iii.

so

so do all creatures weepe and mourne vntyll the tyme of the reuelac'on of the chyldren of of God. Roma. viii. And thus perysshed he the beastes wyth man in the fludde. Gene. viii.

¶ The seconde sygne.

LEst men shuld thynke that the abstinence frō meates, or the castinge of of gay apparel for certaine dayes, should deserue and mcyt thys fauoure and mercye of God, it standeth in the proclamacion, that they called cōtinually vpon the Lord. That is to say: they asked feruentlye and contynuallye healpe and fauoure of God.

Note in the conuersion of thys kynge, how that he commaun-

commaundeth not now to call vpon straunge goddes, but vpon on true and liuing god, Euen so shoulde we do in the dayes of oure trouble, accordynge to the commaundemēt of God and the example of al the Patriarckes, Prophetes, and the Apostles. But this is to be noted that the texte sayeth, they shoulde call strongly vpon the Lorde: that is to say wyth a penitente hart, that is sorye for the euil, and wylling to studye for euer after to do good. We call earnestly vpon the Lord two wayes: the one, whē we aske of God to tourne and kepe from vs hys ire and dyspleasure. The other when we desyre hym to take from vs, and gyue vs grace to preserue

preserue awaye from vs, the sinnes that prouoked and merited his dyspleasure & wrath.

But we offende in this behalfe, two maner of wayes. Fyrst mē call vpon creatures. The secōd they cal coldly, and vnfaythfully, without an earnest mynd to amend, and faith vpon the promises of God, for Christes sake. So dyd Saule rather call to God to auoide payne, thē for any loue he had to vertue. For some assone as the payne is remoued, they retourne agayne to theyr olde iniquitye, as Pharao. Exod.

The third note of penaunce.

Euery man turned from hys wycked wayes, and from fraude and gyle

gyle whych they vsed before.

Thys is the thyrde proper-tye of penaunce, wythout the whyche we be rather hypocrites, then penitente Chrystians. And the propertye is thys, to forsake al euyll, and fleshelye studyes, and applye hym selfe to vertue and godlynes.

Note fyrste that the texte sayeth: Euerye man tourned. If the kynge offended, the Counsel, the Bishop, the persh the parysshe prieste, euerye one amended: so let vs excepte we wyll perysshe.

And what shall we do to tourne fromē vs the Ire of God, kyndeled and inflamed? shal we by any mans merits

And

and deserupynges. So sayeth the text, but euery man amend for hym selfe. And so concludeth. Esa. lviii. chap. Jer. vii. And because Auarice as S. Paul sayth, is the mother and rote of euyl, the Proclamacion of the kynge of Niniuites is, that they should leaue theyr force, violence, & oppression: & so make restitucion of the falsse gotten goods. Here let al men learne howe to be saued, that haue gathered together, they care not whether it be or against the lawe, wyth or agaynst charitye. Let them leaue doynge of thys violence, and oppression, and restore agayne all falsse gotton goods, or elsse sure they wyll perysh. So dyd Zacheus. Luke. xix. And other

God-

Godly men, and rich men that repented. Let men looke vpon that wyse saying of Salomō. Pro. xxii. Spoile not ỹ poore, because he is poore, neyther oppresse not the afflycted in the porte. For the Lorde wyll take vpon hym the defence of hys cause.

¶ The fourth fruite of penitence.

Who can tell whether God wyll be conuerted, & moued wyth petye, tourne from the fury of hys wrath that we perysshe not.

In thys text we se to turne and bowe the angre and displeasure of God is a greate

matter, and that to afflicte the bodye wyth fastynge, to praye, and to chaunge the olde wycked lyfe is verye expediente to wynne hys fauoure: but all these thynges be in vayne excepte there be lykewyse a confidence, and true fayeth in the mercye of God. And thys is the thynge that God mooste deliteth in when the sinner confesseth that he is mercyful for hys promises sake in Christe, and not for the worthynes of hys penaunce. So doeth thys kynge in the ende of hys proclamacion sette forth the mercye of GOD to hys people, whereby boeth he and they be saued.

That it semeth hys oracion to haue a doute in it, truly not

with

wythstandynge that he was verye well perswaded of goddes mercye. For as Jonas proponed nothynge but Goddes Ire, he maketh mencion of hys mercye.

The doute he putteth: eyther to put awaye the slugerdnes of hys people, eyther to declare in hym selfe the fyghte & battayle that is alwayes betwene the spyrite, and the flesh aboute Goddes promises. We maye saye also that in desirynge worldelye thynges of GOD, we shoulde aske theim wyth a condicyon. Mat. viii.

We maye learne heare to put awaye despayre, and trust to the Lords mercy, although he threaten neuer so much our distruccion.

The fyrst Sermon

Also here Princes maye le-
arne what proclamacios they
shoulde make in settynge
forth of religio: such
as only exted
to ỹ glory
and
mercy of God
in Chryst. Howe the
people accepted thys pro-
clamacion, I wyll
shewe in the
next ser-
mon.

FINIS.

¶ The Seuenth Sermon vpon Jonas, made by Jhon Hoper.

¶ The text.

AND when God saw theyr workes, howe they turned from their wicked wayes, he repẽted of the yuel whyche he sayed he would do vnto thẽ: and dyd it not.

Ye haue heard howe thys myghtye kynge at the preachynge of Jonas, corrected both hys faythe, and maners. And how by publycke proclamacion, he wylled al hys subiectes to do the same. Of thys fact of the Niniuites, we maye

learne how that it is our office to obei vnto al godly and vertuous commaundemēts, proclamaciōs, and decrees of princes, as many times as they cōmaunde amendement of relygyon and maners. But oure people, and especially the multitude of Priests be otherwyse affected: for they do dysobeye both God and theyr kyng. It were a charytable way yf they haue anye thynge to obiect agaynst thys reformacion, that the kynges Magestie and the coūsel godly intēdeth, to bring forth argumentes, & not force, and violence of armoure.

God therfore seeth, that is to say: approueth their works, not because thei wer clothed in sackcloth, but because thei turned

ned from theyr wycked waies, that they had chaunged theyr falſ religiō, & reſtored ỹ goods agayne, they had by vyolence and extorcion takē from theyr neyghbours, and euerye man walked in hys vocacion. And euen as the Lord pityed them, ſo wyll he doo vs yf we amend our kaythe, and conuerſacion, and lyue in oure vocacion, accordyngly. Eſay. lviii. Ezech. xviii. But and if we hate not from the bottom of oure hartes, ỹ yuel we haue committed, we tary ſtyl in deathe.

That God repenteth on the yuel he purpoſed to do vnto ỹ Niniuites: we learne that al ỹ threatnigs of god be cōdicionally, ỹ is to ſay: to fal vpō vs if we repēt not of our iuel deds

That is Godly shewed. Jere. xviii. in these wordes. Repente ꝛo quar aduersum gentē, et aduersus regnum, ut eradicem et destruam, et dispergam illud: Si penitenciā egerit gens illa a malo suo, quod locutus sum aduersus eam, ago et ego penitenciam super malo, quod cogitaui ut facerē ei. That is to say: I wyll speake quickly agaynst the people or kingdome, to waste and destroy them. If that people (agaynst whom I haue deuysed) cōuert from theyr wyckednes, immediately I repent of the plage, that I deuysed to bring vpon them. The same may ye se. Esech. xviii. Zach. i. Turne vnto me sayth the Lorde, and I wil turne vnto you: yet shulde not God be accounted inconstāt though he punyshe not as he threatned, for thys is hys natur

ture that can not be chaunged, to receaue penitent sinners into grace. Elech. xviii. Mat. xi. Jo. iii. v. The hereſy and falſe doctryne of the Catharones, that denye mercy and remiſſion of ſinne to ſinners, is damnable and naught.

¶ The fourthe Chapter of Jonas. The Argument.

THe ſume of this chapter is: that God wyll ſhewe mercy vnto penitent and ſorowfull ſynners, yea though al the world wold ſay naye. Thys mercy god declareth in this chapter, not only with wordes, but alſo with a metaphor & ſimilitude of a tre.

¶ The diuiſion of ỹ chapter.

IT is diuided into two partes. The one con-

tayneth

teineth how Jonas was angri for ỹ merci & cõpassiõ god toke vpõ ỹ penitẽt Niniuits, wherfore he is reprehended of god.

The second part cõtayneth how Jonas beyng in the fieldes, is taught of the Lorde by a tree that sodenly growed vp, and sodenly perysshed agayne, that he dyd nought to be angrye wyth gods doynges towards the Niniuites, and declareth farther that he coulde do none other then saue them.

Therefore Jonas was sore dyscontente and angry, & he praied vnto the Lorde, and sayde: O Lorde was not thys my saying (I

pray

pray the) when I was yet in my Countrey: Therefore I hasted to fly rather to Tharsis. For I knowe well inough that thou art a mercyfull God, full of cõpassion, longe suffering, and of great kindnes, and repentest whē thou shuldest take punyshmente.

Of thys text we learne, first how horrible and wycked the peruersenes of oure nature is, seyng Jonas (I can not tel vpon what loue towards himselfe,) is angrye: and not wyth man, but with God, that wold

fauour

fauoure of mercy, the sorowful Niniuites. Seyng ther was suche imperfeccion and infyrmities in the holye Sayntes, how much nede haue we to see what lyeth in vs myserable and wretched synners?

Oute of thys texte also wee learne what difficultie & hardnes is in ỹ office of preaching, if it be truely and wel done: cõtinually whether it happẽ and come to passe ỹ he speaketh, or it come not to passe, the preacher stãdeth in daũger of obloquie and contempt: We maye se an example hereof in Jonas that preached by the worde of God, the destruccion of Niniue: whych if it had come so to passe, they woulde haue called Jonas a cruell tyraunte, and

seeker

seket of blud. And now that he seeth the citi spared, he feareth least he shoulde be accomted a false prophet: not only among hys owne countrimen the Israelites, but also amonge the Gentils, and then al his preachynge shoulde be taken for a mockery. Thys contempte so sore feareth Jonas, and is ther wythal so troubled, that he offēdeth God greuously. I may accommodate ỹ same fortune vnto my self and others right wel. When we speake for a reformacion of the church, scholes, and polycyes, In to the churche we wyshe to be putte such ministers as can & would teach the doctryne of the apostles, and that they should not be knowen by theyr vestimentes.

tes, and shauings, but by their doctryne: The, such as would minister the sacramentes gra-uely, reuerently, and simply, as Christe and hys Apostles dyd. In Baptisme, nothynge to be vsed but the woorde and the symple and bare water. In the supper of the Lorde, to vse the Ceremonies and Rites of Christ and hys Apostles, and al occacions of superstition to be auoided. But although this doctryn be as true as Christ & his Apostles be, yet I perceiue displeasure, & greate enmitie ryse here vpō to me & to other, yea, not onely vnto vs that be subiectes, but also to ỹ kynges magesty & his most honorable councel. But the lord kepe vs out of tẽptacion, & gyue grace and strength to do all thinges

to

to ẏ glorye of God, & to praye for our enemyes. And as touchyng scholes, specially ẏ vniuersities, they muste be amended, and good heades & rulers apoynted in the Colleges, or els ẏ word of god shuld be hindred alwaies bi such as ought most to set it forth. Such godly mē as haue wherwal shuld helpe & prouide to haue schols to bringe vp youthe in euerye where, through thys realme: & thē shuld godli & learned childrē occupy ẏ place of supersticious & ignoraunt men, wherwithal this realme of Englād is sore, & to much (god amende it) pestered & hurt withal: this might bishops in theyr dioceses help wel if they intēded as muche good as they beare the worlde in hande they dooe:
and

and bestow some part of theyr
exces vpō the towardly youth
of theyr dyoceses. So might ȳ
Nobilitie, and our worshipful
men of the shyre doe: yea so
might euery person and curat
do, either with his goods help
forth the truth and old catho-
lycke faythe of Christe, eyther
wyth their goodwyls animate
them to learne the doctryne of
ȳ Patriarkes, Prophets, and
the apostles: and such as haue
the talent of teachyng, myght
rather teache, then play: helpe,
then hynder: buylde, then pull
downe: helpe forth, then draw-
backe: promote God, rather
then the deuyl, fauour Christ,
then Antichrist: agree wyth the
kynge, then conspire wyth the
Pope. As concernyng the poli
cye and

cie, and reformacion therof, I haue sayd my mind before: the whych God geue grace it may be accepted & folowed. If it be not, yet I haue delyuered my soule, & God shal requyre your bluddes at your owne hande. And incase any man be offended wyth me for my true fayinge, I had rather haue dyspleasure of al the worlde, then of God, that is able to damne both my bodye and my sowle. In ye thyrd place Jonas putteth an excellent discripcion of God, the whych we should wel kepe in mynde: that he is a pitiful and mercyful God, longe suffering and of much clemencie. Thys descripcion of God agreeth with Gods own wordes spokē to Moses. ex.xxxiiii

the whych encoraged Justes & shulde do the same to vs if we were of god. Great (doubtles) was the synne of Jonas, that toke an occasiō to be angry by gods fauour and goodnes towardes thys sorowful Citye. Euen thus dyd the Pharises, that were angry at Christ, because he kept companye wyth synners. Jonas was then, as many mē be now adayes, that thyncke wretched Synners shoulde neuer fynde pardon for theyr synnes before God. Now foloweth a farther description of Jonas faute and impaciencye.

And nowe O Lord take my lyfe from me,

(I

(I beseeche thee) for I had rather dy thē liue.

Of thys text we learne two thynges, fyrste howe sore and haynously thys Jonas offended, that rather desyred to dy, thē god should haue pitye vpon these penytente people, by whose preseruaciō, he thought some shame and rebuke shuld happen vnto hym: because he did afore speake, and threaten theyr perdicion and losse.

Muche better and more Godly dyd Moses and Paul, that wyshed rather their owne harme, thē ẏ losse of ẏ people. Also thys texte declareth the werynes and impaciencye of the fleshe, that wyll not suffer

the troubles annexed vnto the vocacō, but rather wisheth to dye, then to lyue. So did Elias desyre death .iii. Reg. xix. so that the text & experience dayly sheweth the best day that euer a true preacher shal see, is the day of hys deathe. But as the deuyll hath vsed the vocacion of Bishops and Priestes in this present tyme, thet is no day so terrible nor fearefull to them, as the dai of death. The cause therof, me thynketh S. Augustine. Epistō. cxl viii. ad Valerium sheweth right well. Ante omnia inquam, peto ut cogitet religiose prudenterq; nihil esse in hac vita, et maxime hoc tempore facilius et letius, et hominibus acceptabilius, Episcopi, aut Presbiteri, aut Diacopi officio, si perfunctorie atque adulatorie res agatur: sed nihil apud deum miserius et tristius, et damnabilius. That is

is to say: Before al thynges, I
desyre that your Godlye pru-
dence would thynke nothynge
to be more lyght, facile, or toy-
full in thys lyfe, chiefely nowe
thys tyme, then the office of a
Bysshop, Priest, or Deacon, yf
the thynge be done lyghtlye,
or hypocrittcallye: but before
God there is nothynge more
miserable, sorowful, and dam-
nable. Nowe foloweth the an-
swer of god to this angry mā.

¶ God maketh answer to
angry Jonas.

Then sayd the lord:
art thou so angry?

Of thys demaund & questi-
on of the Lord, we learne how
he in a fume or hastye passion
(if a mā may speake so of god)

will not cast away this infirme and weake Jonas: but with sufferaunce trayned hym to a better and more aduised iudgemente.

So doeth Esaye report of Gods nature. chap. xlii. He will not put out the towe kindled. He dyd not onely consyder the weakenes of the man, but also the daungers and trouble of hys pastoral vocacion. Pytyfully therfore doth god bear with hym, and scholeth him to a farther & better knowledge. Of this mā we mai learn how to be ware of hasty & rash passions of Ire, for if there be not in all our actes & mederacion thereof. we shal neuer doo, nor iudge thinges by ryghtly accordyng to knowledge. If we

would

would remember this demaũd of God towardes Jonas, they woulde not be so angrye when they be rebuked for their faultes, but rather thanke hym admonitoure for hys good admonicion and warning of gods displeasure. Now followeth the seõd part of the chapter.

And Jonas gat him oute of the Citye, and sat downe on the East syde thereof, and there made hym a Boothe, and satte vnder it in the shadowe, tyll he myght see what shuld chaunce vnto the cytye.

Whē Jonas had no excuse to make, why he was angry, nor woulde not confesse hys faulte (for he answereth nowe nothyng to the questyon God demaundeth of hym) he goeth hym selfe out of the Cite to se the ende: whether ỹ Niniuites wold perseuer in their penaūce begone or not. Of thys we learne yf we be wrongfully angry, and admonyshed, if we wyl not confesse the faulte, yet shuld we consyder, and way it the more deepelye. In that he made hym selfe a boothe, we see wyth what symplycitie the good man was contented wyth al, and likewyse howe he hym selfe was contente to labour to make hys own couch. Our Byshops, and Priestes

haue all thynges prepared to
theyr handes, God geue them
grace better to deserue it. The
texte sayeth.

The Lorde God prepared a wilde vine, whych sprang vp ouer Jonas, that he myght haue shadowe aboue hys heade, to delyuer hym out of hys paine.

The Lorde here purposeth
to helpe the infirmities of Jo-
nas, and remoue the sinistre &
false iudgement he had of
Gods mercye, by the ymage of
a yong tree. He bringeth forth
a yong tree that may geue sha
dow to Jonas, wherof Jonas
reioyceth very much. But the

Lord

Lorde queeleth it a agayne strayghtway, and that maketh Jonas eftsones angri. In the myddest of hys fumes commeth the Lord, and by a collacion and similitude betwene ẏ symple tree, and the woorthye Cytye of Niniue: he sheweth Jonas his fault that was angry for the mercy shewed unto the Citie. But in these thinges, be thynges to be marked. Fyrst in Jonas, then in God, thyrdly in the tree.

In Jonas maye be sene the ymage of aman that laboreth and is oppressed with many affeccions, and neuer contented with ẏ doings of god. We shoulde not folowe thys fault, but submyt oure iudgementes to his wyl. Saing alwayes

waies & in al gods works, thy wylbe done, whether thou send vs myrth or sorow, ioy or pain for euery thing shalbe to ẏ best vnto those that loue the lorde. Jonas also in thys hys peruerse & froward opinion to wͭ draw the mercy of god frō the Niniuits, expresseth ẏ noughty opinion that saieth, that sinners can neuer be receaued into grace after they fal once frō the Lorde. They would abrogate ẏ greatest work of god, to say hys mercye that it shoulde not woorke where it pleaseth hym: but where as it pleaseth mans fancies to appoynte it. The Lord doth not onelye fauour and bear with Jonas in firmityes, but also couereth him from the burnyng & heate

of

of the sunne, and also teacheth him by the tree, that he is offended wout cause. what tree this was it is not agreed vpon yet among writers, but it maketh no matter therof, it is ynough we knowe it was a tree wyth brode leaues, wherby the lord would succour both the bodye and knowledge of the infirme Jonas. That it grewe vp sodenly, and wythered away sodenly, it beareth therein the ymage and propertie of suche honours, riches, and treasures as be in thys world: whych sodenly ryse, and sodenly fall agayne. Noman therfore shuld hasard or daunger hys sowle for so brittle and fraile thyngs.

And by the withering away of this lytle tree, God woulde

shew Jonas howe vncharitable he was: angry that ỹ great Citie of Niniue was saued: as though he had sayd, if it greue the somuch for the losse of this lytle tre, shuld it not be a greater greke vnto the, to se the destruccion of so greate a Citye? For the tree sprang vp in one nyght, and the Citie had stand many hundred yeares. Againe for the tree, Jonas laboured neuer a dele, but God buylded Niniue. The tree is but one thynge, the Citie had greate nombre both of men and catel. And leaste Jonas myght haue sayd: yea, but al men of the citie be euyl, therfore worthy to perysh: but God addeth to the mater and sayth: there were in the citie aboue a hundred and twenty

twentye thousande persones that knewe not betwene the tyghte hande and the lefte: that is to saye, chyldren, and soules.

Of thys dialoge betwene God and Jonas, we maye gather thys generall, and vniuersal doctrine, that god wyl saue al penitente synners. 1. Timo. ii. for seyng he gaue hys onely sõne for vs, whyles we wer yet his enemies, how shuld it be, he wold not in him giue vs al thynges. Romaynes. viii. Mathe. xi. But here of commeth oure losse and perdicion, that we repente not from oure euyll, as the Proclamacion of the king of Niniue commaunded the people, and subiectes thereof,

that

that woulde not onelye men to amend theyr yuel liues: but also they shuld restore agayne all false goten goodes, and make restitucio therof, as well to god as to man.

Restitucion towardes God is, when al honoure and glory is geuen vnto hym, as sayncte Paule sayeth. i. Timotheus. i. But thys glorye is, and hathe bene taken frō God by men of euery sorte, as well by those of the Ecclesiasticall polycye, as those of the Ciuile policie.

Those of the Ecclesiastical Policye take awaye thys honoure and prayse from God two waies. One by neglecting the true doctrine, the other by defendynge of false doctryne.

By

By negligence offend suth as know God and hys ministerie of the holi word of god, yet for priuate respectes, ether for lucre, or for feare of them selues, suffer many tokens, monumētes and ceremonyes of superstition: as is the dyuersitie of meates for religions sake, (yet I aproue the commaundemēt of the Magistrates, that for a Ciuile Policie, cause certayne dayes apoynted to eat fish in) ymages, forbyddyng of mariage in the lent, the vse of suche vestimentes or apparel as obscure the mynysterie of Christes churche, and representeth the forme and fasshyon of the Aaronicall ministerie of the old law, abrogated, and ended in Christ: cyther els seldom, or ne=

neuer teach the people, neither procure them to be taught. All those I exhort to restitucio, or els doubtles they there wyll bryng them to damnacio. Let them preach truly the woorde of God, and minister his Sacramentes, after the institucio of Christ, and the they harme done in time past, shall not be thought vpon.

There be an other sorte, that refuse not only to make thys satisfaction, but also obstinately maintaine and defend false doctrine, and study to oppresse the true doctryne. Of thys sort is no smalle numbre. But those I exhorte also to leaue theyr yuel sayinges, and to make restitucion.

As many as be of the laytie,

as thei be called, that is to say, not of the publicke ministerie of the church robbeth also god of hys glory & honoure. They seke remedy for synne by another meanes then through the death of Christ, as by the marchaundies of Masses, Indulgences, Inuocatiō of saintes, the peines of Purgatorie, but I aduyse them to geue God that for it appertayneth onlye vnto hym. Harken vnto the woord of God, and call vpon hys name as he teacheth thorowe Christ in spirit and veritie. And thancke hym for all hys gyftes he geueth bothe to your body and soule.

At your death commende your soules to hym, for Christ that dyed vnder Pontius Pi-

late

late as Saynte Steauen did Act.vii. And do not dout of ẏ dead, for they be at rest al redy eyther in heauen eyther in hell Jo.iii.v.i. Cor.xv.i. Tess.iiii. Apoca.iiii: Wherefore rather gyue thankes to God for thē, then praye from them.

¶ Of restitucion to be made to man.

IN external goodes maye a man offend thre maner of wayes. In yuel getting of thē. An euyl kepyng of thē. And in euyll spendyng of thē.

They be yuel gotten manye wayes. Fyrste when they be taken from an other, by murder, Rape, Uyolencie, Crafte, or Thefte.

Thus offēdid quen Jesabel in

takyng away Nabothes vine-
yard.iii.Reg.xxi.at length she
was torne wyth dogges, for
her labour. Then be they iuel
gotten by subtylties, fraudes,
corrupcion of lawes, by lying,
flattery, and such other. Let e-
uery man make restitucion of
goodes thus gotten, or els he
shal sure perish. Let the sedici-
uus, hurtful, and daungerous
traytoure, that contrarye vnto
Gods lawes, taketh weapon
agaynst hys leage Lorde and
kynge, restore both hys hearte
and hys goodes agayne, to the
Kynges pleasure and com-
maundement. Let al men cease
from gettyng of theyr goodes
by thys vnlawfull meanes:
and the goodes so gotten, lette
them restore againe, As zache-
us

us dyd. Luc.xix. And that they may be ẏ better fensed against thys vnlawful & vngodly getting to gether of goods, I prai thē to read the Canon of saint Paul.i.Tim.vi. Such as wil be ryche.et cetera.

Goodes be yuel kept, Fyrste if thei exalt thē vnto arrogancie and pryde, whych bringeth the contempt of other: and thē if in the aboundaūce of goods thou forget God: Thyrdly yf hauynge goodes, thou cease from labour, and put thy selfe to ease, so that thou make thy selfe profitable neither to god, neyther to ẏ commune wealth thou dwellest in. Here offende verye sore and daungerouslye such as possesse the goodes of the Church, and preache not,

Such as haue stipēdes to teach and teach not, wages to warre and warre not, receaued for a thoulād souldiers, and serueth not wyth fyue hūdreth. Such as enioye hospitales, almoshouses, and the prouisyon of the pooze to ther owne priuate commoditie. To al these I say repente ye, and make restytution.

Goodes be cupll spente. Fyrste, if they be consumed in an puell cale. As when they be applyed to pryde and excesse in apparel or meate and drinke, to the oppressyon and hurte of the pooze. Ether to fynde a greate companye of ydle and loyterynge men.

Then yf they be not vsed to a good vse, to the edifyyng

of

of Christes Churche, the helpe of the poore, the prisoners, and suche lyke.

For in the latter iudgement, the Lord shal aske what care and charge we had of the poore. Math. xxv. And we see the rych man damned, because he gaue not to Lazarus, Luc. xvi. Vnto those also I saye: repent ye, and spend the giftes of God after knowledge and vertue, yf ye wyll not, ye shall all perysshe, Luke. xiii. God sleepeth not but seeth all oure actes, and noteth oure doo-ynges.

Incase anye of these men (whether they be of the Ecclesiasticall Policie, or the Ciuile policie of thys your realme, moost Gracious kynge,

and you my Lordes of hys most honorable cōūsel) detract and wyl not make restitucion, nor vse theyr goodes well, for the offyce ye haue taken from God, ye be bounde to compell them to do it. And fyrste of all (because ther is no mā but sinneth) loke fyrst vnto your selues, & thē wyth ẏ kyng of Niniue, and the Nobles of hys realme, repente ye, and restore vnto God that is Gods, and vnto mā, that which is for the cōfort of your subiectes: good lawes, and dilygent execucion and vsage of the same. Then compell both the spiritualtye as they be called, and also the temporaltie to make restituciō both to God and man accordingly. And now the lord hath

geuen

geuen you peace, because ye
myght haue leasure to do these
thynges, as Paul saith. 1. Tim.
vi. Do therfore as Salomon
did. iii. Re. viii. Abuse not the
peace in playing sportes, and
pastyme, but in the buildynge
of Gods temple, whych hath a
longe tyme layne desolate: Ye
haue an example. Num. b, and
in any case let that example be
followed. Ther be the gestes of
Iosaphat the kynge wrytten
ii. Para. xvii. in the whych are
thre notable thynges. Fyrst he
toke away and remoued from
hys people, Idololatrie.

The seconde, he gaue them
true iudges, whose godly con-
ditions are wrytte in the same
booke. cap. xix. that feared the
Lorde, accepted in iudgement
no

no persōs, third. They receiued no brybes, nor rewardes.

The thyrde he placed and apoynted Priestes not in one place but in all the Cytyes of Juda: and not to the ende they shoulde playe and pastyme, but to teache, and not euerye thynge, but the lawe of God. All these thynges muste ye do, mooste Gracious Kynge and you my honourable Lordes of hys highe and wysecouncel, if ye wyll lyue in peace, and quyetnes. I do not exhorte your Maiestye nor your most honorable Counsell lyghtlye, but vpon greate, and wayghtye consideracion to remoue al these thynges, that be eyther the Deuyls, ether mannes inuencion.

For

For in the scripture I fynde that God manye tymes is offended when we giue hym but halfe honour.

Howe well began Hiu the kynge of Israell.iiii.Regum.x. But because he remayned in the synnes of Hieroboam, hys kyngdome was not onelye afflycted, but at length distroied also. Abolyshe therfore godlye kynge all iniquytye, and permit not Walle nor such abhominacion to any man wythin youre hyghnes realme: no not to the straungers, whyche doubtles shoulde be an occasyon of slaunder to youre realme, and subiectes. For Asa the kyng of Juda.iii.Regum.xv. remouyd hys mother from the rule, and gouernaunce of

the

of the realme, because she had an Idole in a groue, the which her sonne the kyng brent. The your magestie muste institute true, faythfull, and iuoges of good conscyence. Then sende suche preestes throughe youre realme, that haue these twoo condycions. Fyrste that they teach, the y that teach the word of God. If your magestye doo these thynges, then shall God sẽd peace and quietnes to hys pleasure. Farther, God shall make you a feare and terrour to forẽn and straunge nacions that know not the liuing god.

And this your magesty shal auoyde the better, if ye bewar of flatterers, and thynk as Joada in hys youth fauored the truthe of God, and in hys age

by flattery departed from
iii.Reg.xii. so the same pryde
and daunger maye corrupte
your hyghnes. Then if it may
please you to commaund more
sondry tymes to haue sermõs
before your magestie, it wyll
not be a lytle healpe to you yt
they be wel made, wel borne a-
waye, and wel practised. And
seyng ther is in the yeare. viii.
M.vii.C.lx. houres, it shall
not be much for your highnes
no nor for al your housholde,
to bestow of thẽ. iii. in the yere
to heare the Sermon of God.
If your magesty do these thin
ges, the blud of youre people
shal not be requyred at youre
hands. But I rede both kyng
and counsel to be admonished.
and to amend thyngs amysse.

Yf

Ye not, the kynge of Ninyue wyth hys people, shall ryse at the later daye, and condempne bothe kynge and counsell to deathe. For they conuerted at the preaching of one man: yea at the preachyng of a straunger, we haue not only heard ȳ same by the mouth of straungers, but also by the mouth of our owne country men, & that many tymes. Let vs therfore beleue and amende, or els we must perysh.

God preserue for ȳ death of Christ, the kyngs magestie, al hys honorable councell wyth the hole realme. Amen.

(.*.)

Τέλος δεῶ δόξα.
MVSEVM BRITANNICVM

¶ Faultes eskaped in the pryntyng.

Fol. iiii fac. i. linea. viii. read. Mat. xvii
Fol. viii. faci. ii. lini. xx. lacketh a woord was. The consideracion therof was.
Fol. xx. faci. i lini. i. Deut. v. li. xxxii. faci. ii. lini. xxi. they.
Fol. xli. faci. i. lini. iiii. fea.
Fol. xliiii. faci. i. lini. viii. Jonas.
Fol. xlix. faci. i. lini. xiii. Jho. xi.
Fol. liii. faci. ii. lini. ii. Magistrate.
Fol. liii. faci. ii lini. xx. serue not.
Fol. liii. faci. ii. li. xxi. not punish ꝑ innocēt.
Fol. liiii. faci. i. lini. xii. intention.
Fol. liiii. faci. i lini. xviii. as aboundeth.
Fol. liiii. faci. i. lini. xix. thy.
Fol. lxiii faci. ii. lini. xvi. is.
Fol. lxvii. faci. i. lini. iiii. not.
Fol. lxxv. faci. i. lini. xix. Most.
Fol. lxxvii. faci. i. lini. viii. xix.
Fol. lxxx. faci. i lini. xii. seynge.
Fol. xc. faci. i. lini. v. alteri.
Fol. xcvii. faci. ii. xii. prearbe truely.
Fol. cxiii. faci. i. lini. xii. reserued.
Fol. cxiiii faci. ii. lini. xiii. deferred.
Fol. cxvii. faci. ii. lini. xxi. nature
Fol. cxviii. faci. ii. lini. purforth he shall.
Fol. cxx. faci. ii. lini. vi. i. et. lini. ix. et.
Fol. cxx. faci. ii lini. xiii. chaunce.
Fol. cxxii. faci. ii. lini. xix. Comester.
Fol. cxxxiiii. faci. ii. lini. xxii. fygure.
Fol. cxxxvi. faci. i. lini. xxii. vi.
Fol. cxliiii. faci. i. lini. vi. omitted.
Fol. clxix. faci. ii. lini. i. Jonas.

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